

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 12

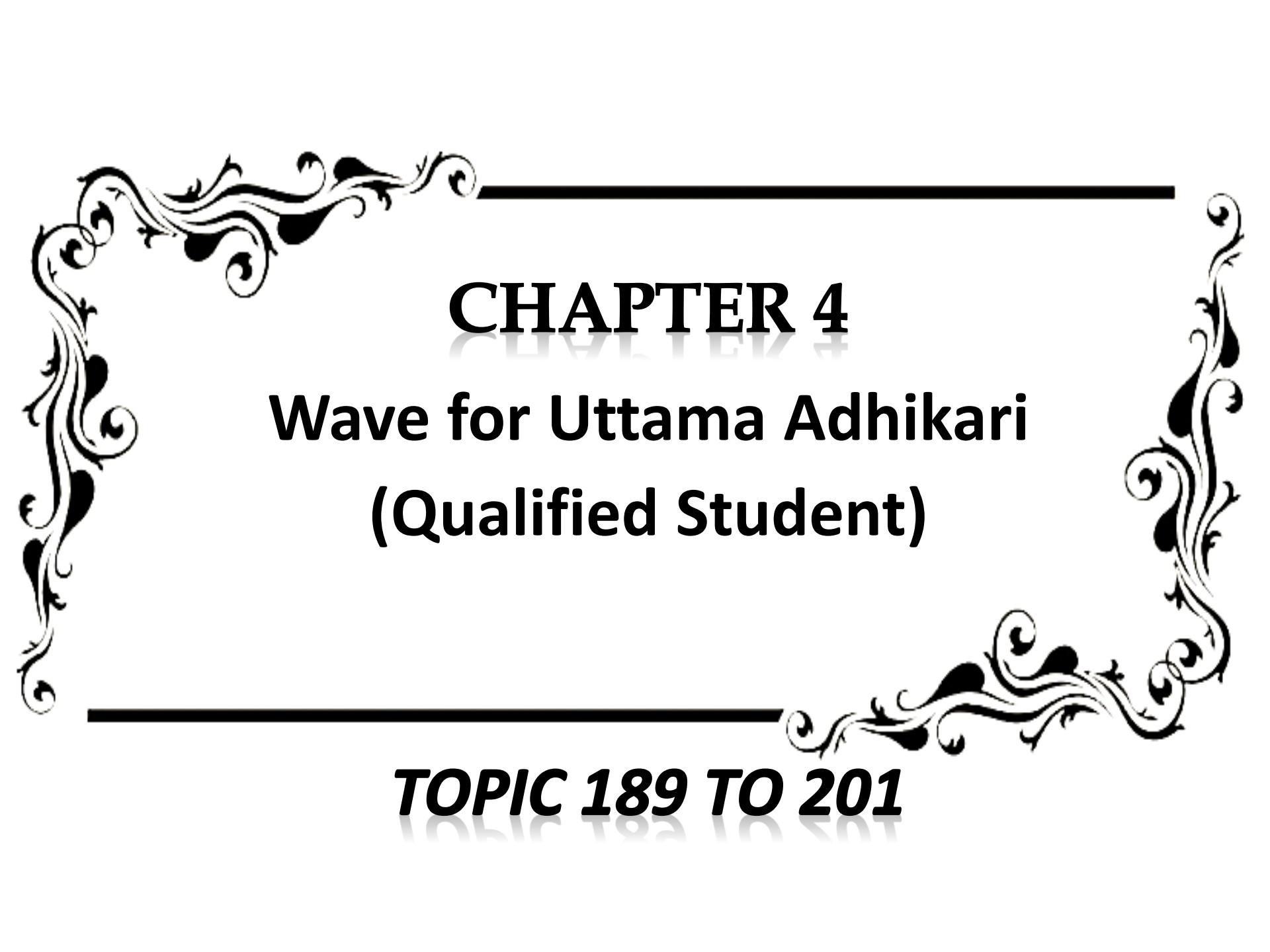
Chapter 4

Teaching to the Uttama Adhikari

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52	Avarta 199 – 218	- The illumination of “I-thought”
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CHAPTER 4

Wave for Uttama Adhikari (Qualified Student)

TOPIC 189 TO 201

Topic 189 – 198 : (10 Topics)

Topic 189 :

(आ. १८९-१९८) ‘अहं ब्रह्म’ इति ज्ञानं कस्येति विचारः —

(१८९) तत्त्वदृष्टिप्रश्नः — हे स्वामिन् । ‘अहं ब्रह्म’ इति ज्ञानं कस्य जायते । कृपयैतन्मे वक्तुमर्हसीति । प्रश्नस्यायमभिप्रायः — ‘अहं ब्रह्म’ इति ज्ञानं किं कूटस्थस्य जायते, उत चिदाभासविशिष्टबुद्धेः । यदि कूटस्थस्येत्युच्यते तदा विकारी स्यात्कूटस्थः । यदि चिदाभासविशिष्टबुद्धेरित्युच्यते तर्हि तस्योत्पद्यमानं ‘अहं ब्रह्म’ इति ज्ञानं भ्रमरूपं स्यात् । ‘कूटस्थो ब्रह्म चेत्युभयमेकमेव, आभासस्तु कल्पितत्वाद्ब्रह्मणो भिन्नः’ इति प्रागभिहितं भवता । तस्मात् ब्रह्मणोऽन्यस्य चिदाभासस्य ब्रह्मत्वेन ज्ञानं भ्रमरूपमेव स्यात्; यथा सर्पाद्विलक्षणायां रज्ज्वां सर्पज्ञानं जायमानं भ्रान्तिरूपमेव, तद्वत् । एवं च चिदाभाससहितबुद्धेर्जायिमानं ‘अहं ब्रह्म’ इति ज्ञानं न यथार्थानुभवरूपं भवेत्, किन्तु भ्रमरूपमेव स्यात् ।

- Student accepts possibility of Aham Brahma Asmi Jnanam.
- This Jnanam has to arise in Jivatma.
- Which part of Jivatma gains Aham Brahma Asmi Jnanam?
- Reflected Medium + Reflected Consciousness or Original Consciousness part?
- Aham Brahma Asmi Jnanam arises when Sishya as Pramata listens to Shastram as Pramanam, Gurus words are Pramanam, Brahman = Prameyam.

- When all join – together, what arises is called Prama = Vritti Jnanam.
- Where does Vritti Jnanam arise? Which portion of Jiva.

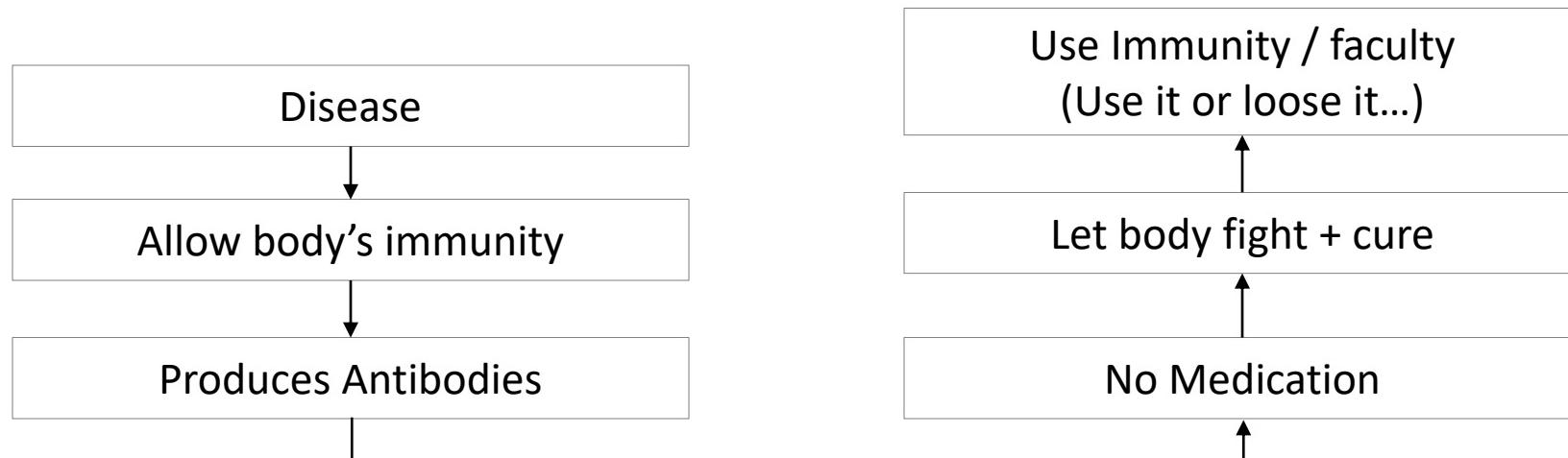
Guru – Uses	Sishya – Uses
- Soumya	- Swamin - Master

- **Question – within Jivatma – 3 portions – which portion is Locus.**
- Not challenging, compassionately, with gratitude, kindly tell me.
- When question rises, student should not ask teacher.

Aim of Student :

- Try to resolve question within himself with available input.

Example :



Student :

- I am not able to resolve within myself.

Essence of Problem :

I) Reflected Medium + Reflected Consciousness = Mind + Sense Organs listening to Shariram.

- Mind + Chidabhasa alone has capacity to create Vritti.
- **Reflected Consciousness is gaining this Jnanam – Aham Brahma Asmi Jnanam.**
- Reflected Consciousness + Reflected Mind = Finite = Apoornam = Parichinnam has thought, can't claim.
- Brahman = Infinite = Poornam.
- **Finite can't claim I am limitless.**
- Not right = Knowledge, Brahma Jnanam, misconception.
- Finite Reflected Consciousness + Reflected Medium can't be infinite / Brahman.
- Creates only false knowledge.
- Rajju Sarpa Jnanam.

II) Original Consciousness can claim Aham Brahma Asmi

- **One indivisible whole claims Aham Brahma Asmi.**
- **Original Consciousness can never gain Vritti Jnanam.**
- Knowledge is a thought, which arises in Chidabhasa + Reflected Medium – Mixture.

- Original Consciousness can't have thought, can't do any thing – Akarta, Abokta.
- Original Consciousness has no mouth to claim Aham Brahma Asmi.

Reflected Consciousness	Original Consciousness
<ul style="list-style-type: none"> - Finite - Mind Reflected Medium 	<ul style="list-style-type: none"> - No thought

- Reflected Consciousness / Original Consciousness can't claim?
- Who claims?
- Aham Brahma Asmi not possible.
- Vichara Sagara – useless.
- Knowledge born out of knowing process, seeing, hearing – process.
- Antahkarana Vikara, Jnana Indriya Vyavahara.
- Knowing process involves change.
- Where ever knowing process is taking place, it is Savikaram
- Original Consciousness will be Vikara.

Gita :

न जायते म्रियते वा कदाचिद्
 नायं भूत्वा भविता वा न भूयः ।
 अजो नित्यः शाश्वतोऽयं पुराणः
 न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
 nāyam bhūtvābhavitā vā na bhūyah ।
 ajō nityah śāśvatō'yam purāṇah
 na hanyatē hanyamānē śarīrē ॥ 2-20 ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- All slokas in trouble.

Gita :

अच्छेद्योऽयमदाह्योऽयम्
अक्षेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

**acchēdyō'yam adāhyō'yam
aklēdyō'sōṣya ēva ca |
nityah sarvagataḥ sthāṇuh
acalō'yam sanātanaḥ || 2.24 ||**

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

- All these will be in trouble.
- Chidabhasa Visishta Buddhi – Reflected Consciousness + Reflected Medium :
Buddhi can entertain Vritti, Vritti Jnanam will be Brahma, erroneous perception, Adhyasa.
- Reflected Consciousness – can never claim I am all pervading.
- Quotes Chit Chatur Vidya Prakriya.
- Can accept Kutastha and Brahman as equal.
- Enclosed Original Consciousness + All pervading Original Consciousness = Equal, identical.

- Reflected Consciousness = Temporary incidental Reflection on Original Consciousness
= Finite Reflected Consciousness can't be identical with all pervading?
- Already taught.
- No questions – forgetfulness.
- 2nd class – remember – contradiction.
- Live in this class, don't live in the past.
- When finite Buddhi + Chidabhasa claims I am all pervading, it is a mistake – not even half pervading.
- It will be an error.

Example :

- Can't mistake false snake as a rope.
- False snake goes away at rise of knowledge.
- Real rope can't go away.
- Mithya Sarpa and Rajju can never be equal.



- Both false knowledge.
- When Jiva claims – Aham Brahma Asmi, it can't be right knowledge but misconception.
- False knowledge can't give liberation.

‘अहं ब्रह्म’ इति ज्ञानस्य भ्रमत्वाङ्गीकारे न तेन ज्ञानेन मिथ्याभूतं जगन्निवर्तेत ।
 यथार्थज्ञानादेव हि मिथ्याभ्रमनिवृत्तिरूपः; रजुतत्त्वज्ञानेन मिथ्यासर्पनिवृत्तिवत् ।
 तस्मादाभासविशिष्टबुद्धे: ‘अहं ब्रह्म’ इति ज्ञानं जायते इत्येतद्वचनमनुपपन्नमेवेति ।

- Visishta Advaitin and Dvaitin.

Ageing Advaitin : Claims...

Gita :

न जायते म्रियते वा कदाचिद्
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This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

- Audacity – all wrong.

Gita :

- Whoever claims I am Ishvara Asmi, are all asuras.

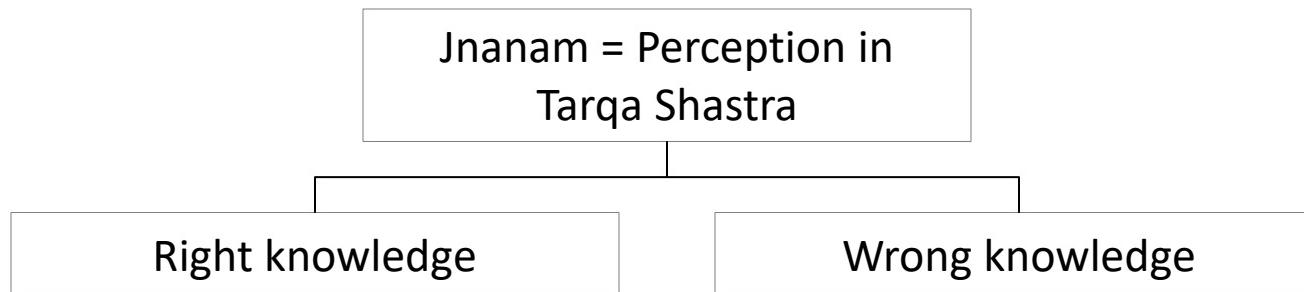
असौ मया हतः शत्रुः
 हनिष्ये चापरानपि ।
 ईश्वरोऽहमहं भोगी
 सिद्धोऽहं बलवान्सुखी ॥ १६-१४ ॥

**asau mayā hataḥ śatruḥ
 haniṣye cāparānapi |
 iśvaro'hamahaṁ bhogī
 siddho'ham balavān sukhī || 16 - 14 ||**

"that enemy has been slain by me and others also shall I destroy, I am the lord, I am the enjoyer, I am perfect, powerful and happy". [Chapter 16 - Verse 14]

- Asuras claim – Aham Ishvara Asmi.
- One who claims – Aham Brahma Asmi is an Asura, will go to Narakam.

- By Sacrilegious, sinful knowledge, Dvaita Samsara will never go away by false knowledge.
- False perception / knowledge goes by right knowledge.



- **Knowledge is only cognition, does not itself identify as right or wrong.**

In English knowledge	False perception
Right knowledge	Goes by right knowledge

Example :

- False snake goes by right knowledge of Rope.

Conclusion :

- If you claim knowledge arises in mind + Chidabhasa then such statement will be inappropriate.
- Original Consciousness can't get knowledge, Reflected Consciousness can't get knowledge.

- No one gets knowledge.
- Whom are you addressing.
- Answer – based on Chapter 7 - Panchadasi by Vidyaranya.
- For Aikyam, teacher used Chapter 6 – where knowledge takes place? Locus?
- Chapter 6 – 293 Verses
- Chapter 7 – 298 Verses
- Clarifies : Aikyam

} Panchadasi

Locus of knowledge (Where knowledge Arises)

Outsource – Topic 190 – 196 – Answer by Guru :

Topic 190 – 191 – Adhyasa – 7 types

Topic 190 :

(आ. १९०-१९६) प्रागुक्तप्रश्नस्योत्तरम् —

(आ. १९०-१९१) आभासस्य सप्तावस्थाः —

(१९०) 'अहं ब्रह्म' इति ज्ञानमाभासस्यैव — हे सोम्य, शृणिवदानीं मयोच्यमानाश्चिदाभासस्य
सप्तावस्थाः । आस्ववस्थासु मध्ये न काप्यवस्था चेतनस्य कूटस्थस्य सम्भवति । 'अहं ब्रह्म'
इति ज्ञानमप्यासु सप्तावस्थासु मध्ये पञ्चम्यामवस्थायामन्तर्गतम् ।

- Objection regarding locus of knowledge.
- Panchadasi – Chapter 7.

1st Lesson :

- 7 Stages belong to Reflected Medium + Reflected Consciousness of Jivatma, not Kutasta components.
- Original Consciousness can't have various states, conditions.

Water – 3 states – H₂O subject
to change

Solid

Liquid

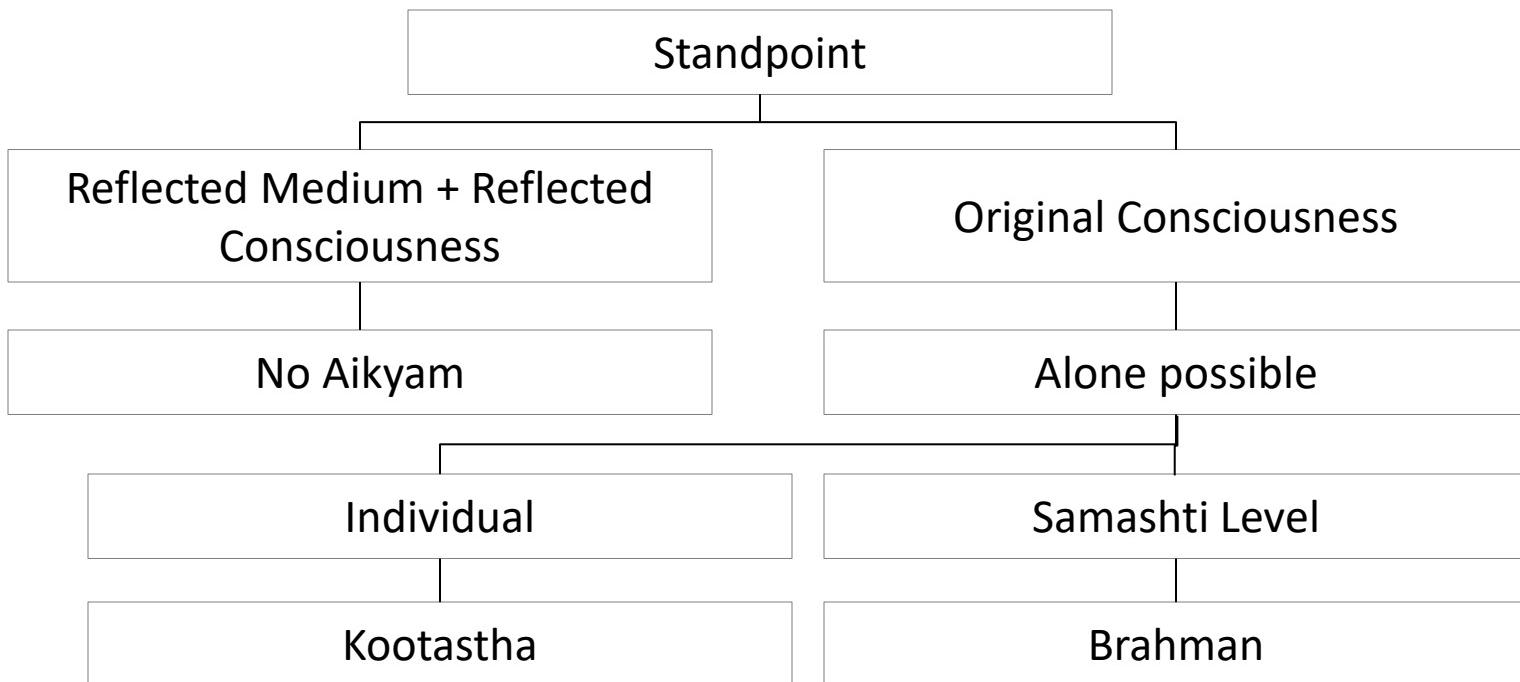
Vapour

- Possible for Savikara Amsha, not for Nirvikara Amsha.
- 7 Avasthas Chidabhasya Vartante.
- Add Reflected Medium also when you say Chidabhasa.
- Among 7 stages – one state is Jnana Avastha.
- Jnanam is Vritti, it has to rise through Sravanam, through Mananam and through Nididhyasanam gets reinforced.
- Vritti is a stage, Avastha.
- Not there before.
- Pramana Janya Vritti.
- Students clarity is immense.
- Jnanam = 5th stage.

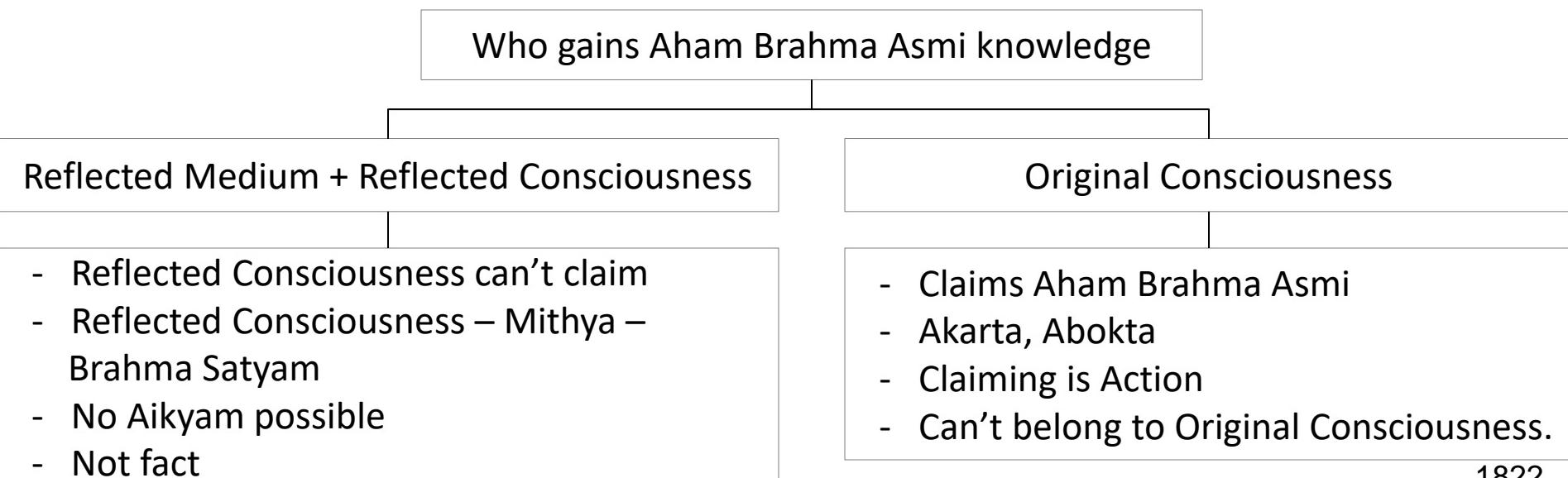
Revision (142) :

(१९०) 'अहं ब्रह्म' इति ज्ञानमाभासस्यैव — हे सोम्य, शृणिवदातीं मयोच्यमानाश्चिदाभासस्य
सप्तावस्थाः । आस्ववस्थासु मध्ये न काप्यवस्था चेतनस्य कूटस्थस्य सम्भवति । 'अहं ब्रह्म'
इति ज्ञानमप्यासु सप्तावस्थासु मध्ये पञ्चम्यामवस्थायामन्तर्गतम् ।

- Chit – Chaturvidya Prakriya – 6th Chapter - Panchadasi.
- Jivatma / Paramatma – Aikyam acceptable, if standpoint understood.



- Aikyam at Kootastha – Brahman level.



- Chapter 7 Panchadasi – Sapta Avastha Prakriya.
- Proposition – Pratingya

1st Message :

- Knowledge gained by Chidabhasa only
- Original Consciousness can't claim.
- **Reflected Consciousness alone claims.**

2nd Message :

- Entire spiritual Journey of Jiva belongs to Reflected Consciousness only.
- Original Consciousness can't have journey.
- Nitya, Sarvagataha, Sthanuhu Achala, Nirvikara.
- Journey in several Janmas.

3rd Message :

- Saptha Avastha.
- 5th Stage – Jiva Brahma Aikya of Chidabhasa Aparoksha Vritti Jnanam.
- Sapta Avastha of Chidabhasa Pradhana Jiva.
- Credit : Vidyaranya.
- All 7 conditions belongs to Chidabhasa.
- Aparoksha Jnanam – Aham Brahma in 5th Stage.

Topic 191 :

(१९१) तासामवस्थानां नामानि — अज्ञानमावृतिः सम्यग्विक्षेपश्च परोक्षधीः । अपरोक्षमतिः

शोकहतिस्तृप्तिर्निरङ्कुशा ॥ प. द. ७.३३ ॥ इति ।

(१) अज्ञानम्, (२) आवरणम्, (३) भ्रान्तिः (विक्षेपः), (४) परोक्षज्ञानम्, (५) अपरोक्षज्ञानम्,

(६) शोकनाशः (अनर्थनिवृत्तिः), (७) अतिहर्षः (निरतिशयानन्दप्राप्तिः), इति ।

Panchadasi : Chapter 7 – Verse 33 (265 Verses)

अज्ञानमावृतिस्तद्विक्षेपश्च परोक्षधीः ।

अपरोक्षमतिः शोकमोक्षस्तृप्तिर्निरङ्कुशा ॥३३॥

These are the seven stages of Jīva: ignorance, obscuration, superimposition, indirect knowledge, direct knowledge, freedom from grief and unrestricted bliss. [Chapter 7 – Verse 33]

7 Stages

(I) Ajnanam

(IV) Paroksha Jnanam

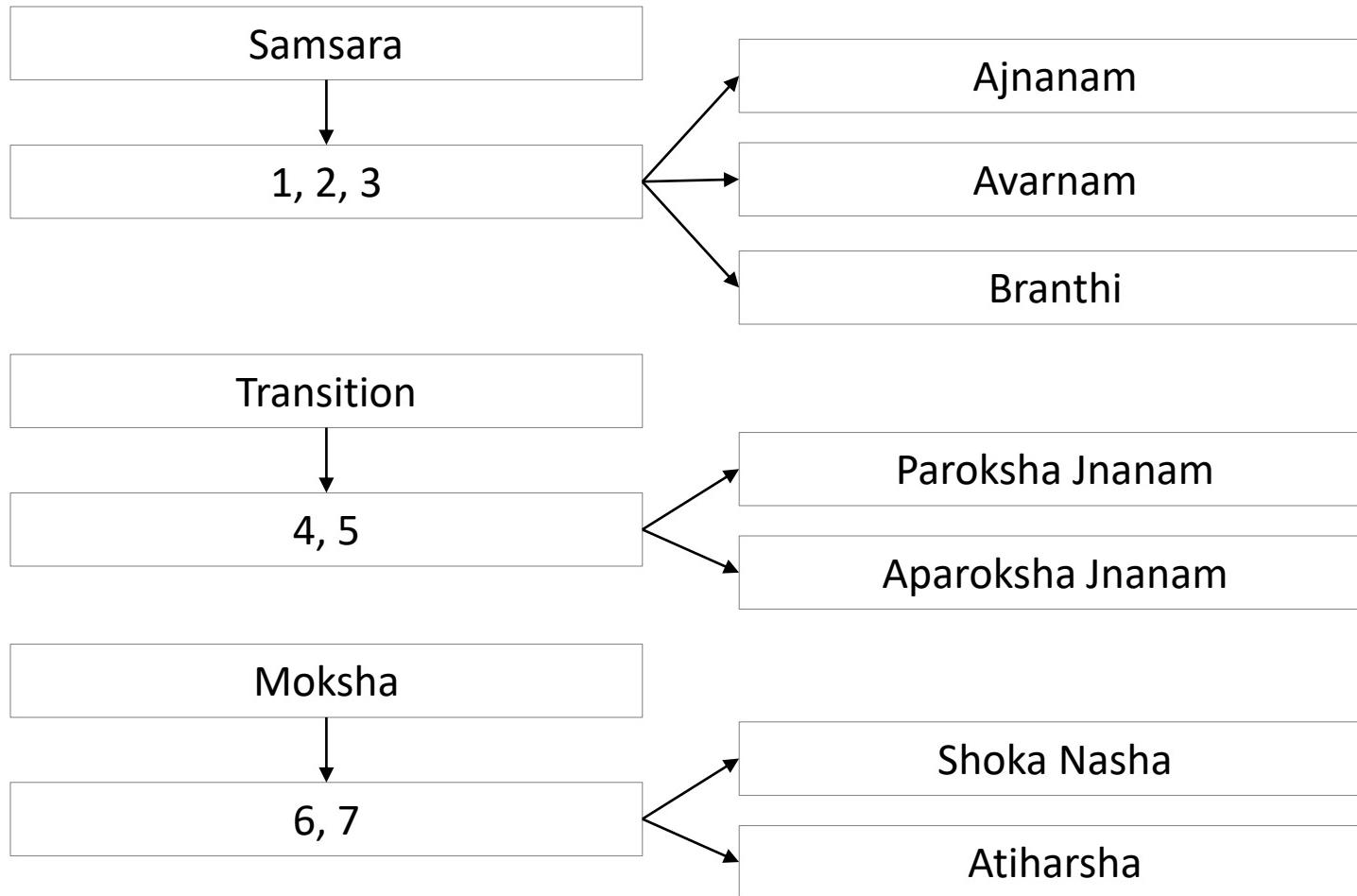
(VI) Shokhanasha

(II) Avarnam

(V) Aparoksha Jnanam

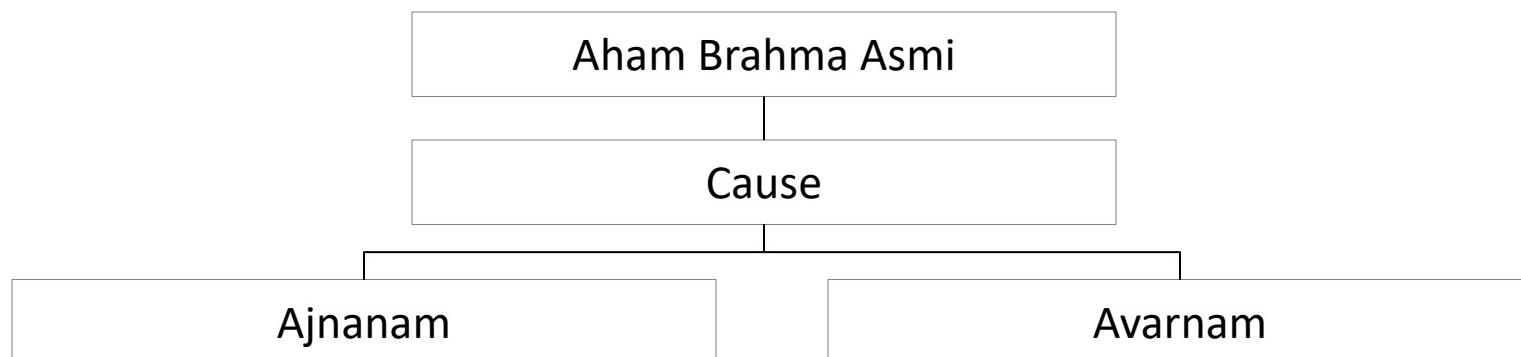
(VII) Atiharsha

(III) Branthi



Topic 192 :

(१९२) अज्ञानावरणयोः स्वरूपम् — हे सोम्य, ‘अहं ब्रह्म न जाने’ इति व्यवहारे कारणम् अज्ञानम् । ‘ब्रह्म नास्ति, न भाति’ इति व्यवहारकारणं तु आवरणम् । आवरणेन द्विविधो व्यवहारो भवति, यतोऽज्ञानस्य शक्तिद्वयं वर्तते । तत्रैका शक्तिरसत्त्वापादिका, अन्या अभानापादिका । उभयोरपि शक्तयोः आवरणम् इति साधारणं नाम । ‘वस्तु नास्ति’ इति प्रतीतिहेतुभूता शक्तिः असत्त्वापादिका इति चोच्यते । इत्थं ‘ब्रह्म नास्ति’ इति व्यवहारकारणमज्ञानस्यासत्त्वापादिका शक्तिरेव । ‘ब्रह्म न भाति’ इति व्यवहारकारणमज्ञानस्याभानापादिका शक्तिरेव । अनयोः शक्तयोः साधारणाभिधा आवरणमिति ।

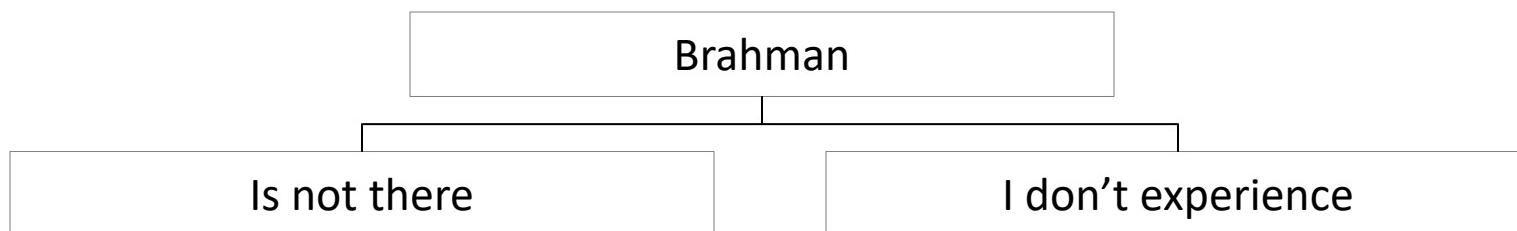


- Nature of Ajnanam and Avarnam.

What is Ajnanam?

- If someone asks you if you know Brahman?

- Jagat Karanam Brahman – I don't know.
- That mental condition, that makes you make the statement - I don't know Brahman is called Ajnanam – that Avastha is called Ajnanam.
- Verbal Vyavahara – mental condition, condition of mind is called Agyanam.
- Condition is there with and without statement.
- Statement is expression of Agyanam.
- What is Avarnam?
- Ajnanam – always centred on me.
 - I do not know



- Statement which is Brahman centric is called Avarnam.

Ajnanam	Avarnam
- I don't know	<ul style="list-style-type: none"> - I do not know Brahman nor its existence - Brahman is not there. (Before Jnanam).

Avaranam = Negating statement

- Existence of Brahman
- Brahma Nasti

- Experience of Brahman
- Brahman Na bhati
- ??? Not now Brahman
- No Brahma Anubava

- Verbal statement not Avarnam.
- Mental statement comes because of Mental condition.
- Very subtle.
- Cause of such a statement is called Avarnam.

One Avarnam

Causes 2 types of Verbal
Existence / Vyavahara

Negates Existence

Negate Experience

Sattva Nisheda

Bhana Nisheda

Ajnanam – 2 fold Shakti

Avara Shakti

Vikshepa Shakti

Sattva Nisheda

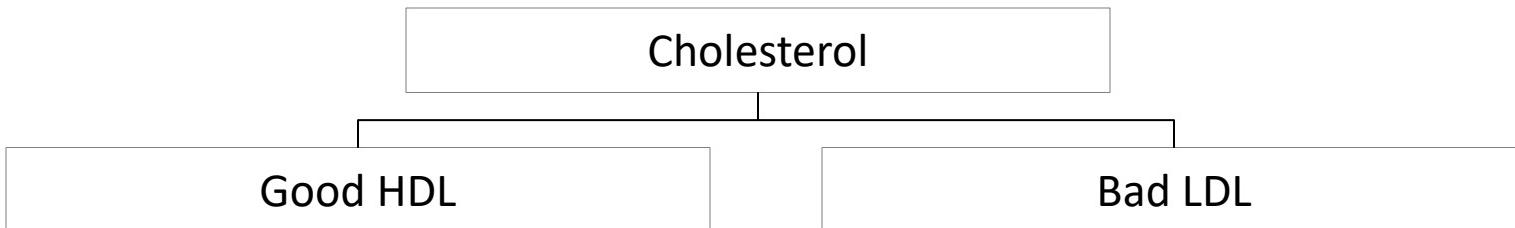
Bhana Nishedam

- Existence of Brahman
- Asatva Abadika
- Ultimate reality called Nirguna Brahman is non-existent.
- According to Vivishta Advaitam, and Dvaitam.

- I don't experience

- Accept Brahman – Narayana – Sarvagya Sarva Shaktiman – Vishnu.
- Brahmavith Apnoti Param = Saguna Narayana Upasaka gets Vaikunta Loka.
- Satyam, Jnanam, Anantham – Saguna Naraya.
- Nirguna Brahman – Nasti, no existence, no experience.
- All experiences are Sagunam.
- Nirgunam Brahman – Nasti, Na Bhati.

- Big bloated bladder of bluff.
- Mental condition of Visishta Advaitin = Asatva Badika Avarna Shakti.
- Since Nirguna Brahman non existing, no questioning of experiencing Nirgunam Brahma.
- Never experientable, verbal thought condition is Avarna Shakti.
 - I. Brahma Nasti = Agyana Karanam
 - II. Agyana Avarna Shakti
 - Brahman Na Bhati.
- Common name put together = Avarnam.

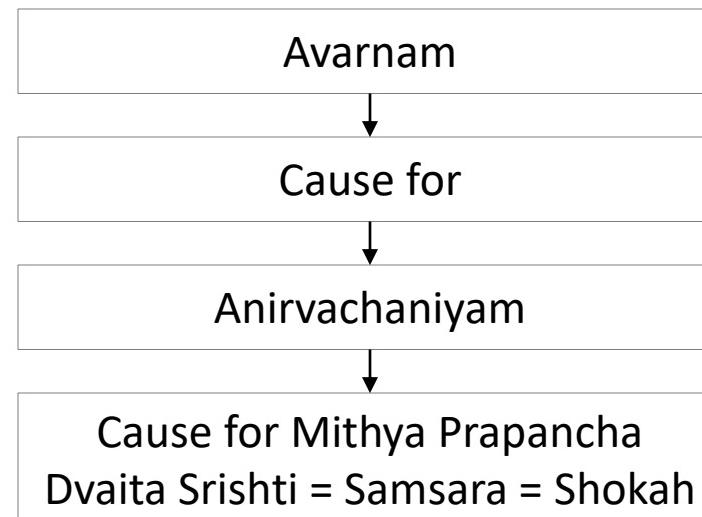


- Agyanam and Avarnam finished.

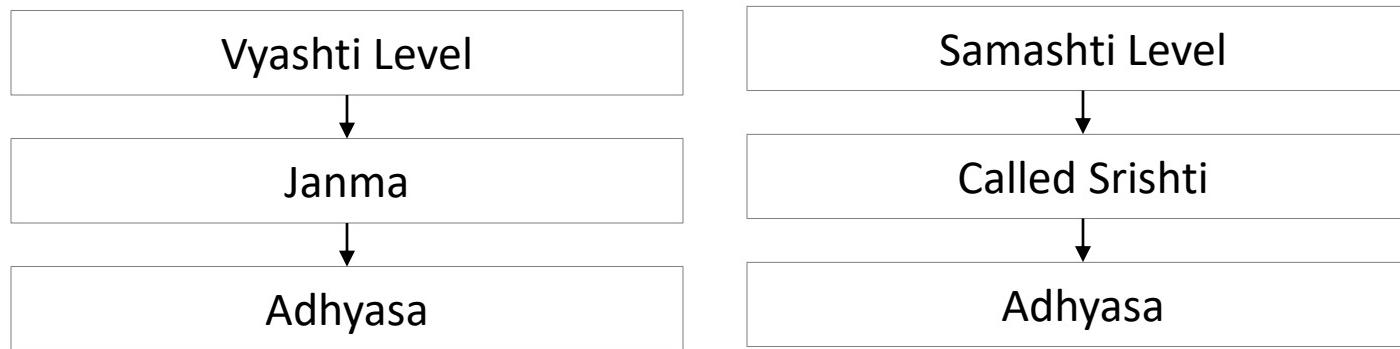
Topic 193 :

(१९३) भ्रान्तिस्वरूपम् — कूटस्थे भासमानजन्मादिसंसारो वेदे भ्रान्तिः इत्युच्यते । अयमेव संसारः शोकशब्देनाप्युच्यते । “तत्र को मोहः कः शोक एकत्वमनुपश्यतः” (ई. ७) “तरति शोकमात्मवित्” (छा. ७.१.३) “भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे” (मु. २.८) “मत्त परतरं नान्यत् किञ्चिदस्ति धनञ्जय” (भ. गी. ७.७) “न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः” (भ. गी. ५.१४) “अज्ञानेनावृतं ज्ञानं तेन मुहूर्न्ति जन्तवः” (भ. गी. ५.१५) वासुदेवः सर्वमिति स महात्मा सुदुर्लभः” (भ. ७.१९) इत्यादिश्रुतिस्मृतिभिः संसारस्यात्मैकत्वज्ञानमात्रनिवर्त्यत्वबोधिकाभिर्भ्रममात्रत्वं बोधितम् ।

- 3rd Stage – consequence of 2 fold Avarnam.
- Ajnanam – Vikshepa Shakti – project false thing = Anirvachania Khyati.



- Anything Mithya = Branti Svarupam.
- Upon Original Consciousness anything experienced.
- Birth, death, disease, birth, death.



Mandukya Upanishad : Karika

न निरोधो न चोत्पत्तिर्बद्धो न च साधकः ।
न मुमुक्षुर्वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhakah ।
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Vichara Sagara – student should complete Gita and Upanishad then Vichara Sagara grasped.



- Other philosophers ask where in Veda it is said – world is Mithya.
- It is Advaitins projection.
- Veda – never says Jagan Mithya?
 - No Adhyasa in Veda
 - No Veda Pramanam.
- Brahma Sutra – begins with Adhyasa Bashyam.
- Ramanujas Brahma Sutra Bashyam – beings with negation of Adhyasa – say no Pramanam.
- Veda does not directly say that.
- Veda indirectly say – Sruti Arthapatti Pramanam.
- Indirect message given by Veda.

Veda says :

- Samsara goes alone by mere Jnanam Samsara Nivritti.
- If Jnanam can eliminate something, it should be Mithya unreal only.
- Whatever is eliminatable by Jnanam has to be Mithya.
- Example : Snake Park } Sarpah Rope Snake
- Real snake does not go.
- False snake projected on Rope can be eliminated by mere Jnanam.

Svapna	Waking Up
<ul style="list-style-type: none">- Goes by mere Jnanam of waker- What is waking up.	<ul style="list-style-type: none">- Knowing waker- Bhagawatam Jayanti Gita : Navayogi Samvada.

- Samsara is Jnana Matra Nivartaha.

Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

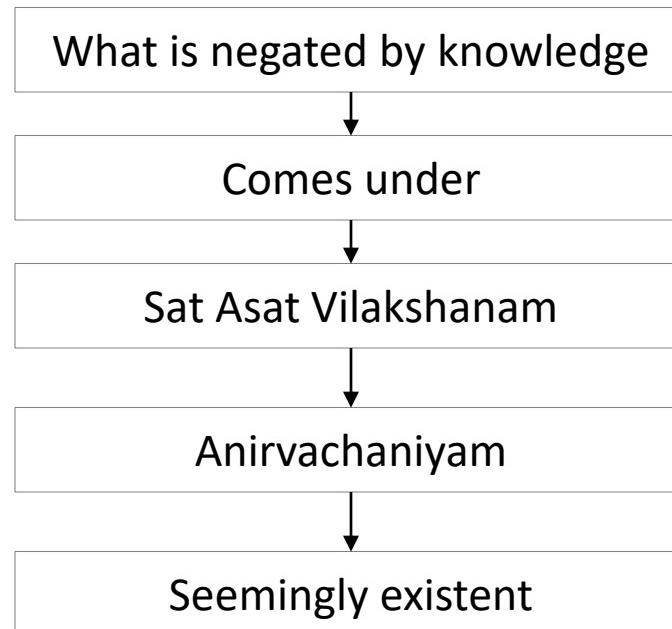
Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Knowledge eliminates Samsara.
- **What is eliminated by knowledge does not come under Sat / Asat category.**
- Anirvachaniya Khyati.
- What goes by knowledge can't come under existent category or Non existent category.
- Rope – Snake, Shell – Silver, Mirage Water, Dream.

Existent Thing	Non existent thing
- Can't be negated by knowledge.	- Need not be negated by knowledge.



- **Upanishad declares – world is seemingly existent, not really existent.**

Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किंचन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyam, neha nānāsti kiṃcana |
mṛtyoh sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [4 - 4 - 19]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmarūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmarūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- Mithya Branti = Samsara = Shokah.

Sruti – Artha Pati Pramanam :

I) Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

- Anupashyataha = By mere knowledge.
- For a person who has this knowledge, where is Shokah – sorrow.
- **By mere knowledge, Shokah, Moha, Samsara Nivritti takes place.**
- Therefore waking sorrow is like Svapna Problem, Rajju Sarpah pole vault Jump.
- **These Sruti statement reveal the negatiability of the world by mere knowledge.**
- **Whatever is negatable by knowledge has to be Mithya alone.**
- “I alone exist as Brahman”



Wake up from waking dream

- Most powerful argument for Advaitin.
- Mithyatva Nishchaya very important topic.

- Several Arguments – Advaita Siddhi.
- Nyaya Sudha – negates Jagan Mithyatvam
- Madhusudhana Saraswati – Negates all Argument against Advaitam and established, Dvaitam is Mithya – Advaitam is Satyam.
- Most powerful Argument : Jnana Matra Nivartayartvam.
- Pramanam = Veda.
- Visihta Advaitin + Dvaitin accept veda.

II) Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छुतं
हयेव मे भगवद् शब्द्यस्तरति शोकमात्मविदिति
सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य
पारं तारयत्विति तं होवाच यद्वै किंचैतदध्यगीष्ठा
नामैवैतत् ॥ ७.१.३ ॥

so'ham bhagavo mantravidevāsmi nātmavicchrutam
hyeva me bhagavaddṛśebhyastarati śokamātmaviditi
so'ham bhagavaḥ śocāmi tam mā bhagavāñchokasya
pāram tārayatviti tam hovāca yadvai kiṃcaitadadhyaṅghīṣṭhā
nāmaivaitat || 7.1.3 ||

'True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.' Sanatkumāra then said to Nārada, 'Everything you have learnt so far is just words'. [7 - 1 - 3]

- Knower of Atma crosses sorrow, he does not have to do anything.
- Emphasis : Atmavitu – only knowledge required.

Why Karma Yoga an Upasana Yoga?

- Not to eliminate Samsara.
- To prepare for knowledge.
- For Samsara Nivritti we don't require anything other than knowledge.

Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

- Jnana Matrena Dvaita Nivritti takes place.

Atma Vitu



Knower

III) Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्मणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah ।
ksiyante casya karmani tasmin drste paravare ॥ 8 ॥

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

- By mere knowledge of Brahman, knot of Samsara goes away.
- Sruti Artha Patti Pramanam.

IV) Gita :

**न कर्तृत्वं न कर्माणि
लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं
स्वभावस्तु प्रवर्तते ॥ ५-१४ ॥**

**na kartṛtvam na karmāṇi
lōkasyasṛjatiprabhuḥ ।
na karmaphalasamyōgam
svabhāvastu pravartatē ॥ 5-14 ॥**

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts. [Chapter 5 – Verse 14]

**नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥**

**nadattē kasyacit pāpam
na caiva sukṛtam vibhuḥ ।
ajñānēnavṛtam jñānam
tēna muhyanti jantavaḥ ॥ 5-15 ॥**

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

मत्तः परतरं नान्यत्
 किञ्चिदस्ति धनञ्जय ।
 मयि सर्वमिदं प्रोतं
 सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattaḥ parātaram nānyat
 kiñcidasti dhanañjaya ।
 mayi sarvamidaṁ prōtam
 sūtrē maṇigaṇā iva ॥ 7-7 ॥**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

तेषां ज्ञानी नित्ययुक्तः
 एकभक्तिर्विशिष्यते ।
 प्रियो हि ज्ञानिनोऽत्यर्थम्
 अहं स च मम प्रियः ॥ ७-१७ ॥

**tēṣāṁ jñānī nityayuktaḥ
 ēkabhaktirviśisyatē ।
 priyō hi jñāninō'tyartham
 aham sa ca mama priyah ॥ 7-17 ॥**

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

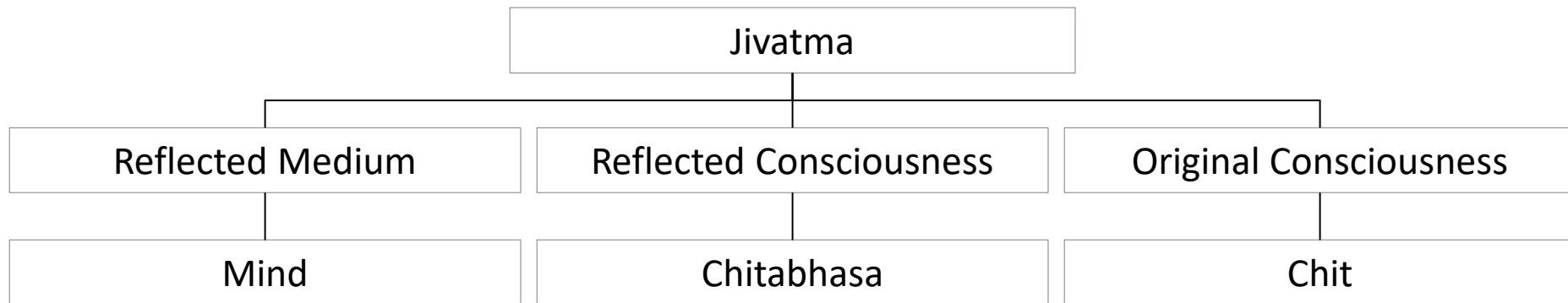
Revision (143) :

Topic 193 : World is Mithya – topic very important.

“मत्त परतरं नान्यत् किञ्चिदस्ति धनञ्जय” (भ. गी. ७.७) “न कर्तृत्वं न कर्माणि लोकस्य
 सृजति प्रभुः” (भ. गी. ५.१४) “अज्ञानेनावृतं ज्ञानं तेन मुहूर्न्ति जन्तवः” (भ. गी. ५.१५)
 वासुदेवः सर्वमिति स महात्मा सुदुर्लभः” (भ. ७.१९) इत्यादिश्रुतिस्मृतिभिः
 संसारस्यात्मैकत्वज्ञानमात्रनिवर्त्यत्वबोधिकाभिर्भूममात्रत्वं बोधितम् ।

Students question :

- Who gains Atma Jnanam?
- Locus of self knowledge?



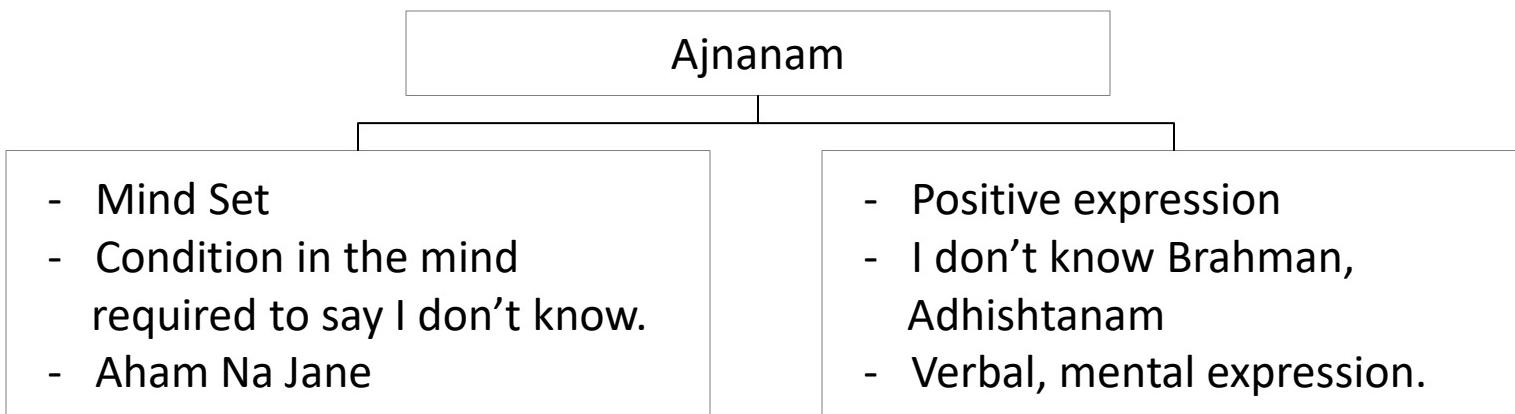
To resolve Nishchaladasa takes :

- Panchadasi -7th Chapter spiritual journey of seeker.
- 7 stages belongs to
 - Reflected Medium + Reflected Consciousness
 - Antahkaranam + Chidabasa
- Original Consciousness is very much present as Adhishtanam, it does not participate in Anything.
- **Screen is Adhishtanam for movie, screen plays no role.**
- **Similarly Original Consciousness is Adhishtanam, it does not go through Samsara, Sadhana, does not acquire anything, does not remove Samsara.**

- All this happening in empherical plane.
- They belong to Chidabhasa belonging to empherical plane, Vyavaharika Phenomena.
- Aham Brahma Asmi, Vritti Jnanam, Aparoksha Jnanam is 5th state of spiritual Journey.



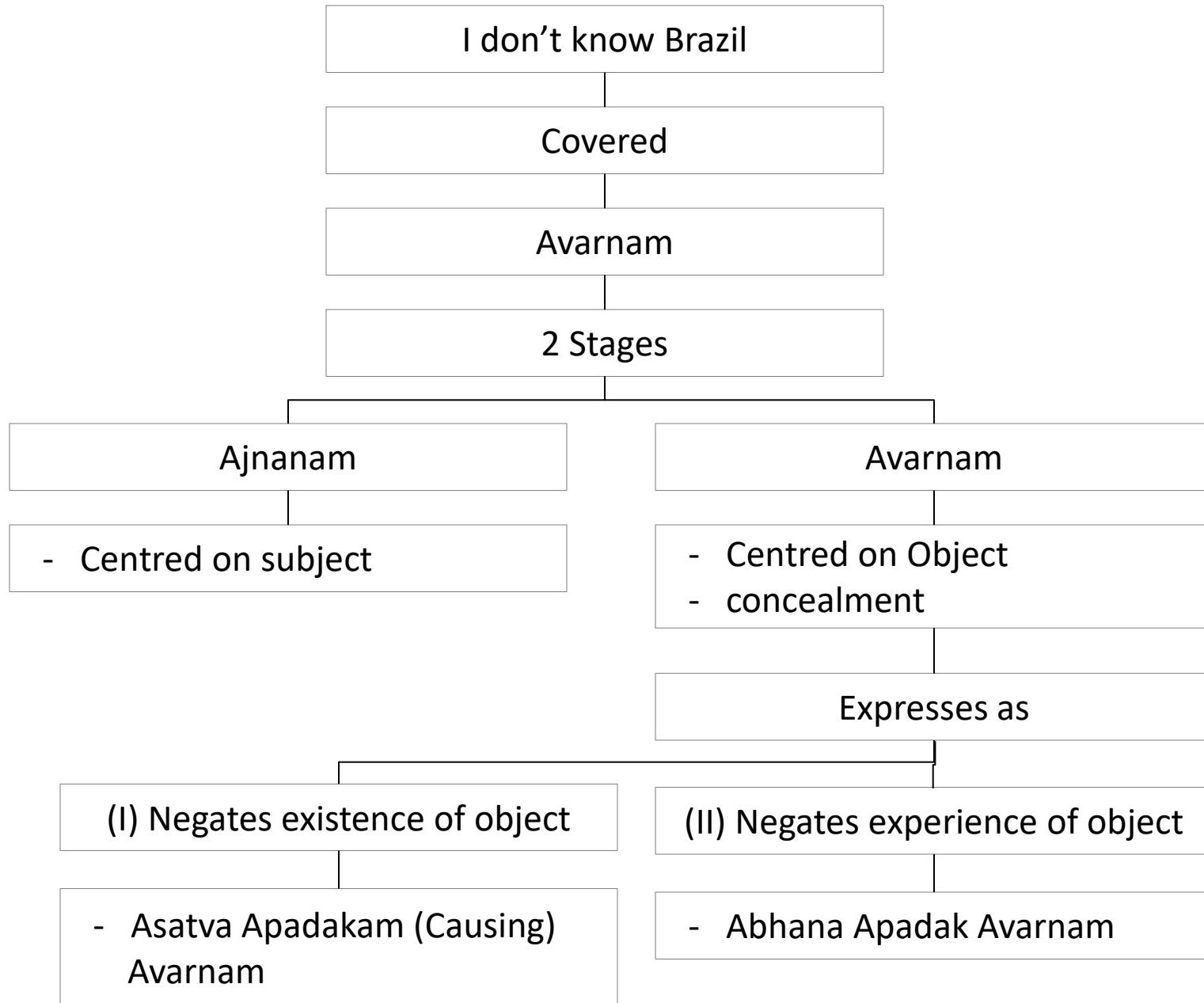
I)



- With regard to spiritual or worldly knowledge.

II) Avarnam :

- Same condition looked w.r.t. object of ignorance.



- Because experience is not there, I say its not there.

Example :

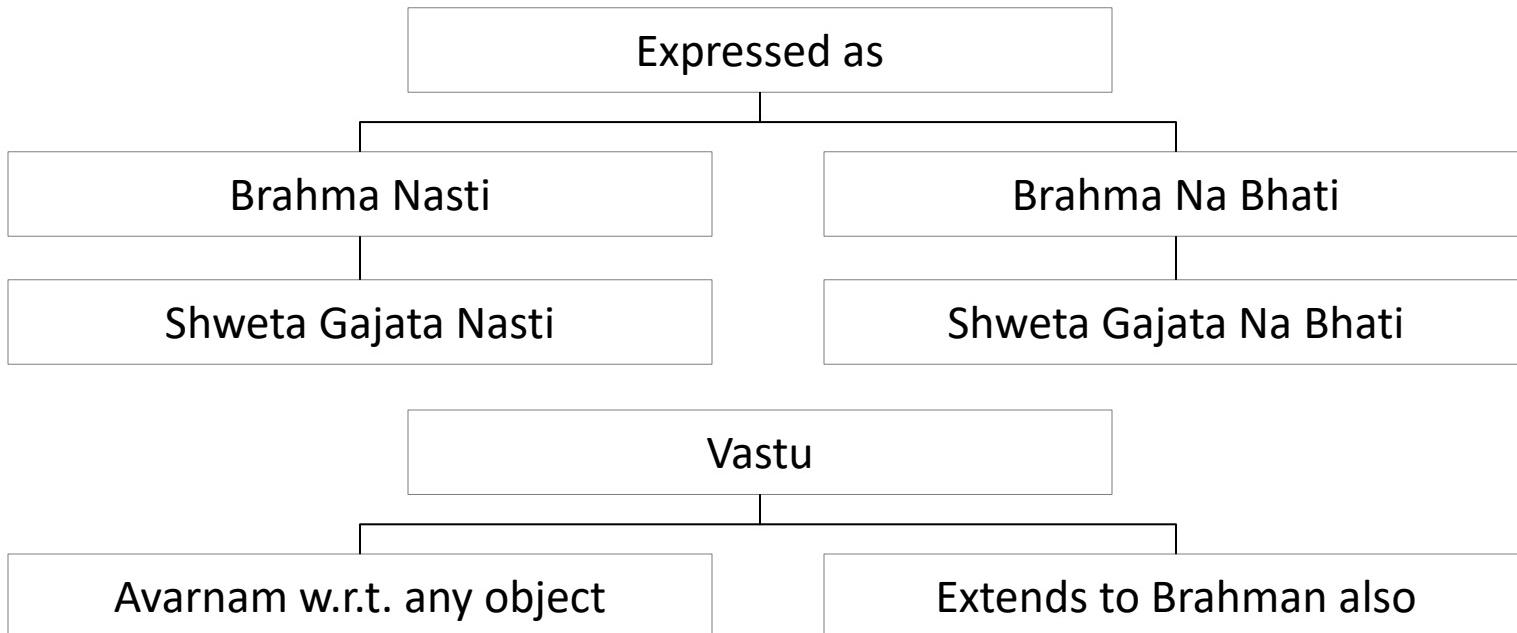
- White elephant non-existent because it is not experienced.

I) Existence negating Avarnam – Asatva Apadaka Avarnam

- That which brings about is Avarnam.
- Avarnam brings about existence negation.

II) Abhanam = Experience negating Avarnam

- Both together = Avarnam



III) Branti – Vikshepa – Shokah :

General Rule :

- Because of ignorance, what is projected is Branthi.

- **Rajju Sarpah, Shukti Rajatam, Svapna, is Branti.**
- **Entire Samsara and solid world comes under projection of ignorance.**
- Kutaste Bhasamana Janmandi Samsara.
- Projected by ignorance.
- **How you know it is projected by Moola Avidya?**
- **Why you say confidently?**
- **How you get courage to say?**
- Confidence is Shastra Pramanam.
- How you know world is projection of ignorance?

Shastra says :

- By Jnanam, world is negated.
- If Jnanam has to negate the world, it is possible only under one condition.
- **Knowledge can negate only that which is projected by ignorance.**
- Dream can go away by mere waking.
- **By mere ignorance of the waker, the entire dream world is projected.**
- Eventhough ignorance in dream, we can't believe it in Dream.
- **For a dreamer, dream is not a dream in dream.**
- **For a waker, waking is not a dream in waking, it is real.**
- Unbelievable but it is a fact.

Fact :

- Dream is caused because of ignorance of the waker.

Vedantic definition of sleep :

- Ignorance of the waker.
- How you know dream is a projection?
- When I wake up.
- **Vedantic definition of waking up : by sheer knowledge of the waker by waking up, dream world is negated, therefore it is Mithya.**

Similarly Shastram says :

Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

- By merely knowing the Advaita Atma, Dvaita Prapancha is negated.
- Therefore, it is branthi.

Shastra Pramanam :

II) Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्मणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah I
ksiyante casya karmani tasmin drste paravare II 8 II

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छुतं
हयेव मे भगवद् दशभ्यस्तरति शोकमात्मविदिति
सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य
पारं तारयत्विति तं होवाच यद्वै किंचैतदध्यगीष्ठा
नामैवैतत् ॥ ७.१.३ ॥

so'ham bhagavo mantravidevāsmi nātmavicchrutam
hyeva me bhagavaddṛśebhyastarati śokamātmaviditi
so'ham bhagavaḥ śocāmi tam mā bhagavāñchokasya
pāraṁ tārayatviti tam hovāca yadvai kiṃcaitadadhyaṅghīṣṭhā
nāmaivaitat || 7.1.3 ||

'True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.' Sanatkumāra then said to Nārada, 'Everything you have learnt so far is just words'. [7 - 1 - 3]

- Tarati Shokam Atma Vitu
- Vitu = Knowledge

Smriti :

(IV) Gita :

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattah parātaram nānyat
kiñcidasti dhanañjaya ।
mayi sarvamidam prōtam
sūtrē maṇigaṇā iva ॥ 7-7 ॥**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

- Other than Brahman – Bhagawan, there is nothing else.
- No 2nd thing at all.
- If we are seeing 2nd thing, it must be delusion.
- Therefore duality is delusion.

v) Gita :

न कर्तृत्वं न कर्माणि
लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं
स्वभावस्तु प्रवर्तते ॥ ५-१४ ॥

**na kartr̄tvam na karmāṇi
lōkasyasṛjatiprabhuḥ ।
na karmaphalasamyōgam
svabhāvastu pravartatē ॥ 5-14 ॥**

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts. [Chapter 5 – Verse 14]

- For Atma there is no Kartrutvam, no Karma – no objects.
- No instrument, no actions.
- Sarva Karakam Nisheda subject, object, instrument, action, beneficiary, benefit.
- Karaka = Duality.
- Bhagawan does not create anything.
- What is not created, we are perceiving because of delusion.

Mandukya Upanishad : Karika

- Mithya definition – 4 features.
 - I. Mithya does not have existence.
 - II. Mithya does not have origination.
 - III. Mithya has appearance
 - IV. Mithya appearance is because of Avidya or Maya or ignorance.
- It is called Branthi.

VI) Gita :

नादत्ते कस्यचित्पापं
 न चैव सुकृतं विभुः ।
 अज्ञानेनावृतं ज्ञानं
 तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nada^tte kasyacit pāpam
 na caiva sukr̥tam vibhuḥ ।
 ajñānēnavṛtam jñānam
 tēna muhyanti jantavah ॥ 5-15 ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- Because of Avarnam, all Jivas deluded.

II) Gita :

**बहूनां जन्मनामन्ते
ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति
स महात्मा सुदुर्लभः॥ ७-१९ ॥**

**bahūnām janmanām antē
jñānavān mām prapadyatē ।
vāsudēvaḥ Sarvam iti
sa mahātmā sudurlabhaḥ ॥ 7-19 ॥**

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

- Vasudeva = Brahman.
- Don't take literal meaning, Vasudeva Putra.
- Vasuhu – Vasanthi Sarani butani Asmin iti Vasuhu.
 -- Sarva Adharam Sat
- “Sat” principle = Vasuhu.
- Devaha = Devyati
 = Chaitanya Rupena Svayam Prakashati Iti Deva
 = Chit Amsha
- Vasudeva = Sat + Chit + Anantham Amsha
 = Sarvam

- Everything is Brahman only there is no such thing called world other than Brahman.
- World is delusion, not there one who understands is Mahatma.

Gita :

**ब्रह्मार्पणं ब्रह्म हविः
ब्रह्मान्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥**

**brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||**

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Taitriya Upanishad :

**तस्यैष एव शारीर आत्मा ।
यः पूर्वस्य तस्माद् वा एतस्माद् विज्ञानमयात् ।
अन्योऽन्तर आत्मास्तनन्दमयः । तेनैष पूर्णः
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥**

**tasyaiṣa eva śārīra ātmā ।
yah pūrvasya tasmādvā etasmādvijñānamayāt ।
anyo'ntara ātmā "nandamayah | tenaiṣa pūrṇah
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṁ puruṣavidhaḥ | tasya priyameva śirah |
modo dakṣiṇah pakṣah | pramoda uttarah pakṣah |
ānanda ātmā | brahma pucchaṁ pratiṣṭhā tadapyeṣa
śloko bhavati || 2 ||**

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

What about world?

- Nasti.
- All scriptural statements – reveal that world is negated by Jnanam.

Debate :

Advaitin	Visishta Advaitin
<ul style="list-style-type: none"> - Through Brahma Jnanam, Samsara is negated. - If Samsara is negated by Jnanam, it must be born out of Ajnanam. - Then only it will go by Jnanam. 	<ul style="list-style-type: none"> - Jnanam, Vedanam 2 meanings by Advaitin. - Jnya : Knowing Upasana <p>Taittriya Upanisahd : Siksha Valli</p> <ul style="list-style-type: none"> - Yahar evam Veda... [2 – 9 – 1] - Here it is Upasana <p>Taittriya Upanishad :</p> <ul style="list-style-type: none"> - Brahmavitu Apnoti Param... [2 – 1 – 1] - Not Jnanena Samsara Nivritti - Brahma Upasana Vaikuntam prapnoti is message. - Samsara not eliminated by Jnanam. - Therefore Samsara is not Mithya - Moksha is going to Vaikuntha

Taittriya Upanishad :

एतं ह वाव न तपति ।
 किमहं साधु नाकरवम् ।
 किमहं पापमकरवमिति
 स य एवं विद्वानेते आत्मानं स्पृणुते
 उभे हयेवैष एते आत्मानं स्पृणुते ॥ २ ॥

etam ha vāva na tapati |
 kimaham sādhu nākaravam |
 kimaham pāpamakaravamiti
 sa ya evam vidvānete ātmānam sprṇute
 ubhe hyevaiṣa ete ātmānam sprṇute
 ya evam veda || 2 ||

Such thoughts ‘Why have I not done what is good? Why have I committed a sin?’ certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [2 - 9 - 2]

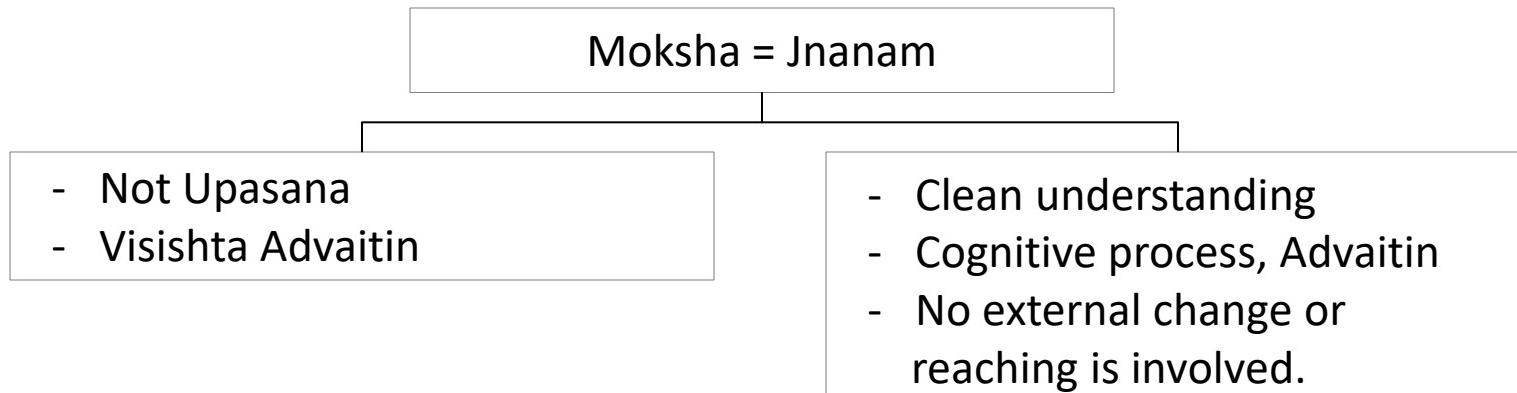
ॐ ब्रह्मविदाप्नोति परम् । तदेषांभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्सह ।
 ब्रह्मणा विपश्चितेति ॥ १ ॥

Om brahmavidāpnoti param | tadeṣā'bhuktā |
 satyam jñānamanantaṁ brahma |
 yo veda nihitam guhāyām parame vyoman |
 so'snute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

II) Advaitin's Reply :

- Upasana = Karma, mental activity, thinking of Devata, doing, not knowing.
- As Karma Phalam, person goes to Vaikunta.
- Comes under Karma Phalam.
- Brahmavit = Upasana
= Karma
- Goes to Vaikunta = Karma Phalam.
- Aapti, Utpatti, Samskara, Vikara.
- Vaikunta = Aapti, reaching a place = Moksha.
- Phalam = Finite
- Upperlokas – finite
- Anitya Karma Phalam.



- Agyana – Avarnam – Branti – over.

Topic 194 : 4th Stage – Paroksha Jnanam

(१९४) परोक्षापरोक्षज्ञानस्वरूपम् — ‘ब्रह्म नास्ति’ इत्यसत्त्वापादकावरणांशं ‘अस्ति ब्रह्म’ इति वेदान्तवाक्यजन्यपरोक्षज्ञानं नाशयति । ‘ब्रह्म सत्यज्ञानानन्तस्वरूपं भवति’ इति ज्ञानं परोक्षज्ञानम् इत्युच्यते ।

इदम् परोक्षज्ञानं ‘नास्ति ब्रह्म’ इति प्रतीतिविरोधि, न त्वन्यस्य कस्यचिदपि विरोधि । ‘अहं ब्रह्म’ इति दृढतरनिर्विचिकित्सापरोक्षज्ञानन्तु सकलस्याविद्यातत्कार्यस्य विरोधि । अत एवेदम् अपरोक्षज्ञानम् (१) ‘अहं ब्रह्म न वेद’ इत्यज्ञानम्, (२) ब्रह्म नास्ति न भाति’ चेत्यावरणद्वयम्, (३) ‘नाहं ब्रह्म किन्तु पुण्यपापादिकर्ता तत्कलानां सुखदुःखानां भोक्ता च जीवः’ इति भ्रान्तिः, चेत्येतावन्तमविद्यासमूहं नाशयति ।

- There is Brahman, this knowledge generated by Vedantic statements which talk about nature of Brahman in Upanishads.

Avantara Vakyam :

I) Taittriya Upanishad :

- Brahman = Satyam Jnanam Ananthan.

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽनुते सर्वान् कामान्सह ।
ब्रह्मणा विपरिचितेति ॥ १ ॥

Om̄ brahma vidāpnoti param | tadeśā'bhuktā |
satyaṁ jñānam anantaṁ brahma |
yo veda nihitaṁ guhāyām parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

II) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रसानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntahprajñam na bahihprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam |
adṛśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

III) Brihadaranyaka Upanisad :

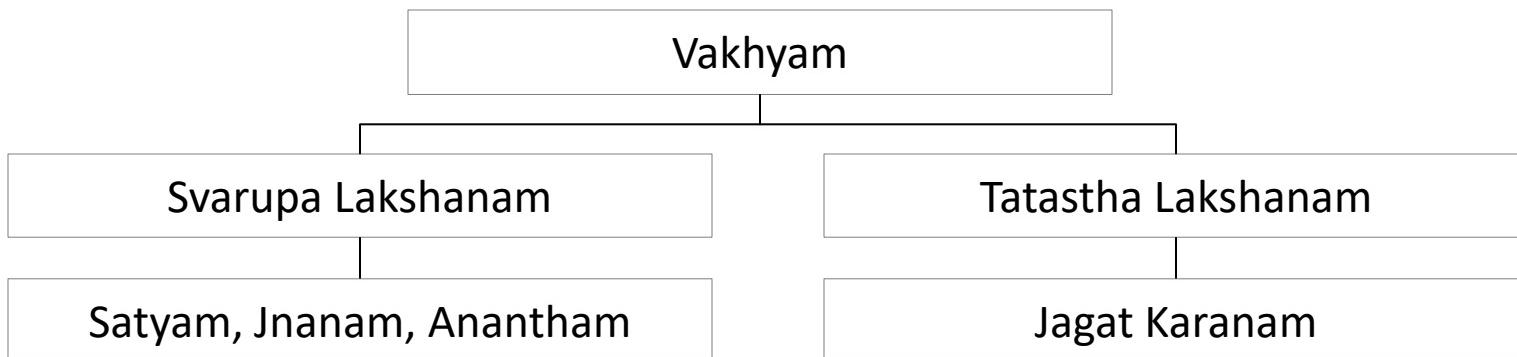
स होवाच, एतद्वै तदक्षरः,
 गार्गि ब्राह्मणा अभिवदन्ति,
 अस्थूलमनण्वहस्वमदीर्घम्
 लोहितमस्नेहमच्छायमतमो
 वाच्वनाकाशमसङ्गमचक्षु
 ष्कमश्रोत्रमवागमनो
 तेजस्कमप्राणममुखम्
 मात्रमनन्तरमबाह्यम्,
 न तदश्नाति किंचन,
 न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakṣarah,
 gārgi brāhmaṇā abhivadanti,
 asthūlamanaṇvahrasvama
 dīrghamalohitamas
 nehamacchāyamatamo'-
 vāyvanākāśamasaṅgamacak
 śuṣkamaśrotramavāgamanō'-
 tejaskamaprāṇamamukhama
 mātramanantaramabāhyam,
 na tadaśnāti kimcana,
 na tadaśnāti kaścana || 8 ||

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is it eaten by anybody. [3 - 8 - 8]

- Brahman describing statements – Avantara Vakyam, secondary statement.
- **They give knowledge :**

There is Brahman.



- We come to know Brahman exists.
- It will remove Avarnam NO. 1, existence negating Avarnam is gone, Brahman is there.
- I know there is Brahman but there is no Brahma experience.
- Experience negating Avarnam continues.
- Existence negating Avarnam goes by Paroksha Jnanam.
- Paroksha Jnanam Asatvapadaka Avaranam Naashyati.

2nd Avarnam :

- Experience negating Avarnam not gone.
- I know what Brahman is, no Anubhava, after 25 years of study.

Next 5th stage :

- Aparoksha Jnanam generated by Mahavakyam

I) You don't have to experience Brahman because the ever experience I – the consciousness happens to be Brahman.

- **Brahman Anubhava you need not get, Brahman is all the time experienced as Aham Asmi, Aham Asi, self evident Awareness principle is Brahman.**
- Tatu Brahma Tvam Asi.
- Aparoksha Jnanam knocks off desire for Brahma Anubavam.
- After listening to Mahavakyam, when I get Aparoksha Jnanam, Aparoksha Jnanam negates desire for Brahman Anubhava.

- Example :

Karna, Dashama – I am 10th Man.

- Avantara Vakyena Paroksha Jnanam – 4th Stage.
- Mahavakyena Aparoksha Jnanam – 5th stage.

Aparoksha Jnanam...

- Abhana Apadaka Jnanam Nashayati.
- **Brahman is limitless, existence, consciousness principle.**

There is Brahman	I am Brahman
<ul style="list-style-type: none"> - Paroksha Jnanam - Asti - Opposed to Avarnam No. 1 - Does not destroy anything else. - Existence negating Avarnam. 	<ul style="list-style-type: none"> - Aparoksha Jnanam - Asmi - Aham Brahma Dridhatara Aparoksha Jnanam <p>Keno Upanishad :</p> <ul style="list-style-type: none"> - Pratibodha Vidhitam Matam... [II – 4] - Brahman is experienced as Consciousness in the mind.

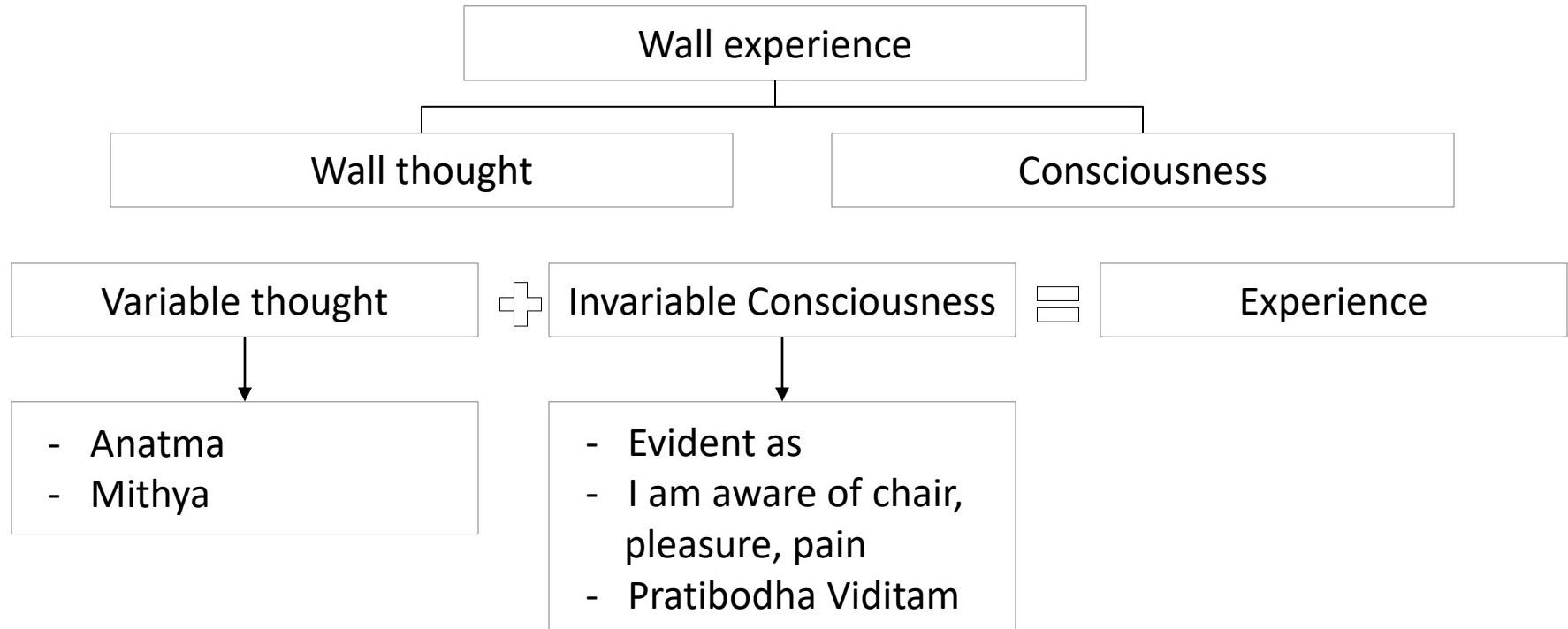
Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- When I get knowledge of wall.



Meaning of Keno Upanishad :

- Don't require separate plane, condition to experience Brahman.
- No special time, place, Samadhi like condition required.

Dakshinamurthi Stotram :

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे
तेनास्व श्रवणात्तदर्थं मननादध्यानाच्च सङ्कीर्तनात् ।
सर्वात्मत्वमहाविभूतिं सहितं स्यादीश्वरत्वं स्वतः
सिद्ध्येत्तपुनरष्टथा परिणतं चैश्चर्यं मव्याहतम् ॥ १० ॥

sarvātmatvamiti sphuṭīkṛtamidam yasmādamuṣmin stave
tenāsva śravaṇāttadartha mananāddhyānācca saṅkīrtanāt |
sarvātmatvamahāvibhūti sahitam syādiśvaratvam svataḥ
siddhyettatpunaraṣṭadhā pariṇataṁ caiśvarya mavyāhatam || 10 ||
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The Knowledge “all-this-atman” (Sarva-atmatvam) has been explained in this hymn and so, by hearing it, by reflecting and meditating upon its meaning and by reciting it, one will attain that divine state, endued with the glory of the all-self-hood, along with the permanent eight-fold holy, powers of Godhood. [Verse 10]

Manisha Panchakam :

जग्रत्स्वप्नसुषुप्तिषु स्फुत्तारा या संविदुज्ज्ञम्भते
या ब्रह्मदिपिपीलिकान्तनुशु प्रोता जगत्साक्षिणी ।
सैवाहं न च दुर्घवास्त्वती दृढप्रज्ञापि यस्यास्ति चेत
चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ १ ॥

jagrat svapna sushuptishu sphutatara ya samvid ujjrimbhate
ya brahmadi pipilikantatanushu prota jagatsakshini |
saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||1||

This indeed is my deep conviction : he who has realised that he is not the seen, but that he is the one Consciousness that illumines all experiences during the waking, dream and deep-sleep states, the one Consciousness that is the sole witness of the entire play of the universe, the one Consciousness which is the very life spark in all forms from the Creator down to the ant, he alone is my Guru, be he a sweeper, be he a brahma. [Verse 1]

- I am the nonvariable consciousness experienced in all perceptions – right or wrong...
Brahma Anubhava is Nityam.
- Working for Brahma Anubhava is not assimilating Mahavakyam.
- If Mahavakyam is assimilated in the class, student will never work for Brahma Anubhava.

- If working for Brahman Anubava, student requires more Sravanam, not meditation.
- Working for Anubhava is because of filtered Sravanam.
- Mahavakyam gives Aparoksha Jnanam.
- **Meditation is not for Brahma Anubava but it is for getting out of Jiva Bhavaha.**
- **Viparita Bavana Nivritti is benefit of Meditation, not getting Aparoksha Jnanam.**
- Brahma Anubava comes by Mahavakya Sravanam, intently, with all attention.
- I am Brahman, ever experienced Brahman, I am.
- Dridatara = Crystal clear.
- Nirvichikitsa = Doubtless, never ask for Brahma Anubhava.
- It does not exist as particular event.
- **It exists as :**
 - **Pratibodha Veditam Matam.**
 - **Ever available event.**
- This Aparoksha Jnanam – what generates it? Mahavakya Janyam, Aparoksha Jnanam.
- “Aham Brahma Asmi”.

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
 तस्मात्तस्वर्गभवत्; तयो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
 तथार्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः
 प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
 अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
 तस्य ह न देवाध्नाभूत्या ईशते, आत्मा ह्येषां स भवति;
 अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
 न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
 पशवो मनुष्यम् भुज्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
 एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंतु बहुषु?
 तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āśit, tadātmānamevāvet, aham brahmāsmīti |
 tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
 sa eva tadabhavat, tathārṣīṇām, tathā manusyāṇām; taddhaitat
 paśyannṛṣirvāmadevaḥ pratipede,
 aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evam veda,
 aham brahmāsmīti, sa idam sarvam bhavati,
 tasya ha na devāścanābhūtyā īśate, ātmā hyeṣām sa bhavati;
 atha yo'nyām devatāmupāste, anyo'sāvanyo'hamasmīti,
 na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
 paśavo manusyam bhuñjuḥ, evamekaikah puruṣo devān bhunakti;
 ekasminneva paśāvādīyamāne'priyam bhavati, kiṁtu bahuṣu?
 tasmādeśām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- What is uniqueness of Aparoksha Jnanam.

It destroys 4 things

Agyanam

Avaranam No. 1

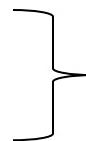
Avarnam No. 2

Branthi

Delusion

- It is most powerful Jnanam.
- Avidya – stage No. 1

Stage 2 – Tatkaryam



Aparoksha Jnanam destroys

Destroys :

I) Aham Na Veda - Brahman

- I don't know Brahman is no more there in the mind.
- When he hears the word Brahman, he does not look for something.

Mind set :

- Brahman = I – being talked.
- Aparoksha Jnani – does not think of wonderful thing.

Spontaneously idea comes :

- Talking about me I don't know – mind set gone.

II)

2 fold Avarnam gone

Existence negating Avaranam

Experience negating Avaranam

- **Brahman experience will never negate because it is there all the time, now also.**
- Because of light of Brahman - I am writing, hearing, seeing.

Katha Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

Example :

- Like negating sunlight.
- Seeing all things in sunlight.
- If you negate sunlight, foolish.
- No one can negate Brahman experience Iti Avarna Dvayam

3rd Stage negated :

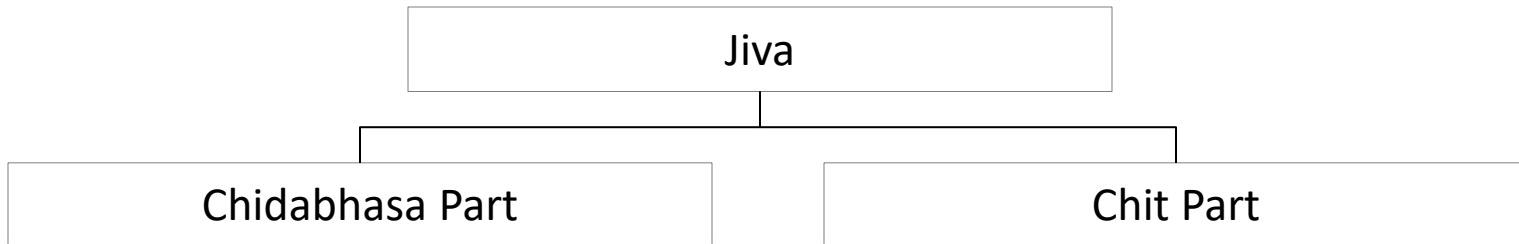
- Aham Na Brahma.
- Our habit – I am not wonderful Brahman – I am miserable Jiva.
- No more Binary format, I am in comfortable Δ format.
- As Jiva, Punya Papa Karta.
- Done Punya, Papam, going through Prarabdham.
- Experiencer of Karma Phalam struggling miserable Jiva = 3rd stage.
- All 3 stages – Avidya Sammuham destroyed by Aparoksha Jnanam – 5th stage.

Revision 144 :

‘अहं ब्रह्म’ इति दृढतरनिर्विचिकित्सापरोक्षज्ञानन्तु सकलस्याविद्यातत्कार्यस्य विरोधि । अत एवेदम् अपरोक्षज्ञानम् (१) ‘अहं ब्रह्म न वेद’ इत्यज्ञानम्, (२) ब्रह्म नास्ति न भाति’ चेत्यावरणद्वयम्, (३) ‘नाहं ब्रह्म किन्तु पुण्यपापादिकर्ता तत्फलानां सुखदुःखानां भोक्ता च जीवः’ इति भ्रान्तिः, चेत्येतावन्तमविद्यासमूहं नाशयति ।

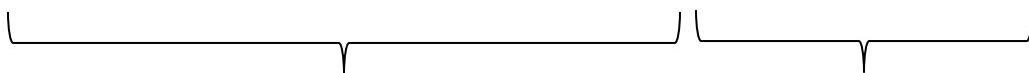
Students question :

- What is locus of Mahavakya Jnanam?



Answer :

- Chidabhasa alone gains Aham Brahma Iti.
- Aparoksha nanam = 5th stage of Chidabasa.
- 7 stages – from Chapter 7 – Panchadasi – Trupti Deepa.
- Agyanam 2 fold, Avarnam, Vikshepa Paroksha Jnanam



- | | |
|---|---|
| <ul style="list-style-type: none"> - Cause of Samsara - Eliminated in 4, 5, 6, 7 stages | <ul style="list-style-type: none"> - Avantara Vakyam generates |
|---|---|

5th :

- Aparoksha Jnanam – Very Important

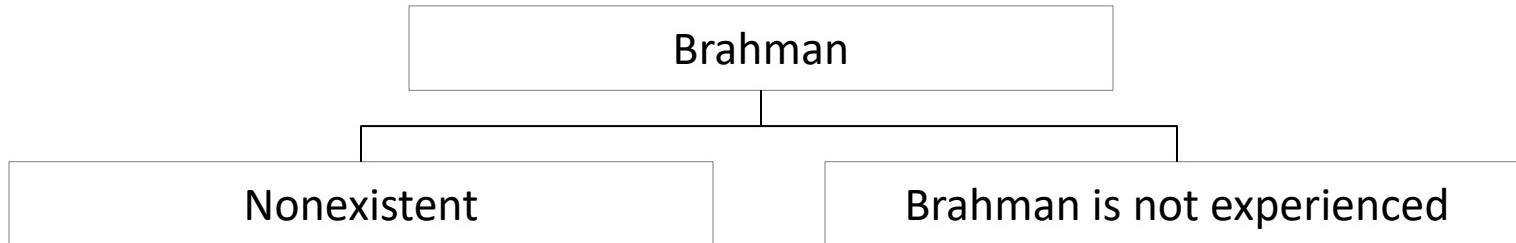


Mahavakyam generates

Paroksha Jnanam	Aparoksha Jnanam
<ul style="list-style-type: none"> - Limited efficiency Can destroy one type of Avarnam - Asatvapadaka Avaranam 	<ul style="list-style-type: none"> - Efficient to eliminate I) Ajnanam II) 2nd Avaranam III) Vikshepa - Crucial

Aham Brahma Asmi destroys :

- I) Self ignorance
- II) 2 fold Concealment



- Brahman is existent and ever experienced as “I am” – all the time available.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

- I see, I hear, I taste – I – common.
- What I experience – varies
- That I experiencer consciousness – never varies.
- Consciousness principle is Brahman.
- Don't need special experience at a time.
- It is ever available.
- Avarnam Completely gone.
- **Vikshepa = Jiva Bhava, notion – I am created Jiva existing in a corner of the universe.**

Our Self Assessment :

- Miserable Jiva – Notion wiped out.
- Entire universe existing in me.

Purusha Sukhtam :

एतावानस्य महिमाऽतो ज्याया॑श्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

etāvānasya mahimā ato jyāyāgiśca pūruṣaḥ ।
pādo'sya viśvā bhūtāni tripādasyā'mṛtam divi ॥

"This much is His glory only. And Purusha is much more than all these. The entire Universe of happenings (Viswa) and creatures (Bhootani) constitute but a quarter (Pada) of him. The remaining three quarters (Tripad) of his glory consists of the immutable Consciousness." [Verse 3]

- World in insignificant part of me.
- Replacing Jiva Bava by Brahma Bava.

Branti :

- 75% class – Sanskrit... portion swami fills up.

Topic 195 :

(१९५) भ्रान्तिनाशस्वरूपम् — ‘मयि जननमरणादिभावविकारो नास्ति, मयि सुखदुःखादिकं
लेशतोऽपि नास्ति, संसारधर्मगन्धोऽपि मयि नास्ति, किन्तवहं जन्मादिविकारशून्यकूटस्थ
एवास्मि’ इत्येवमात्मनि सर्वानिर्थानां निषेध एव भ्रान्तिनाशस्वरूपम् इत्यवधेयम् । अत्र च
कूटस्थे जन्मनिषेधात्सर्वानिर्था अपि निषिद्धा एव भवन्ति,
जन्मानन्तरभावित्वादितरानन्त्रीतानाम् । आत्मनि जन्मनिषेधात् षडपि भावविकारा
निषिद्धा भवन्ति । अयमेव भ्रान्तिनाशः शोकनाशशब्देनाप्युच्यते ।

3rd Stage :

- Ajnanam, Avarnam, Vikshepa.
- Vikshepa = Branti – confusion, Shokah Grief, Samsara.
- Samsara wiped out.

Samsara

- Not external condition

- Thought, I entertain in my mind, w.r.t. myself.
- Self assessment that takes place in my mind, when worldly transactions are not there.
- I am privately with myself.
- Mind continues to have internal Chattering, Samsara.

- During mental chattering I often take stock of myself and my life and self assessment is going on.

Am I

Successful

Failure

- In all mental Chattering, Jiva Bhava not Prominent.
- Which Bava is Prominent for Jnani?
- Brahma Bava.

- When he does Vyavahara, he puts on Jiva Bava.
- Where are you coming from?
- I am Adhishtanam, in which time and space is there.
- In Transactions, use Jiva Bhava.
- When you come out of house, decency is you dress up.
- For Vyavahara, dress up with Jiva Bhava.
- When I am in private, always remember prominently.
- Jiva Bava = Vesham, up + downs belongs to Vesham.
- **I don't have all 7 Avasthas Sapta Avasta Ateeta, Brahma Aham Asmi.**
- This mental state of Jnani in Private.
- Before sleep don't worry about children, grand children, I claim my glory.

1st Thought :

Prathas Smaranam :

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
 सच्चित्सुखं परमहंसगतिं तुरीयम् ।
 यत्स्वप्नजागरसुषुप्तिमवैति नित्यं
 तद्व्याघ्रं निष्कलमहं न च भूतसञ्ज्ञः ॥१॥

prāta: smarāmi hṛdi saṃsphuradātmatatvam
 saccitsukhaṁ parahaṁsagatim turīyam |
 yatsvapnajāgarasuṣuptamavaiti nityam
 tadbrahma niṣkalamahaṁ na ca bhūta saṅgha: ||1||

I remember in the morning the Ātma which shines in the heart, which is in the form of sat, cit, ānandā, which is the goal to be attained by Paramahamsa sanyasis, which is called the “fourth” because always witnesses the three states of waking, dream and deep sleep. I am that Brahman which is indivisible and not composed of the five elements space, air, fire, water and earth. [Verse 1]

- Mental state of Jnani – Topic 195.
- I am beyond 6 modifications Birth, old age, disease, death...
- In me, Sukham, Dukham are not there weebit.
- Even Smell of Samsara... is not there.
- I am Kutasta, beyond birth and death, in all 3 periods of time.
- I should always have awareness.
- When Samsara thought arises, instantaneously hit with mosquito bat.
- Samsara Vritti = Mosquito.
- This is called Vasana Kshaya, habitual Samsara Vritti negation.
- Not negation of all thoughts.
- Samsara Vasana negates, part of Nididhyasanam.
- May you note this important knowledge.

• When I negate birth itself, all consequent problems negated.

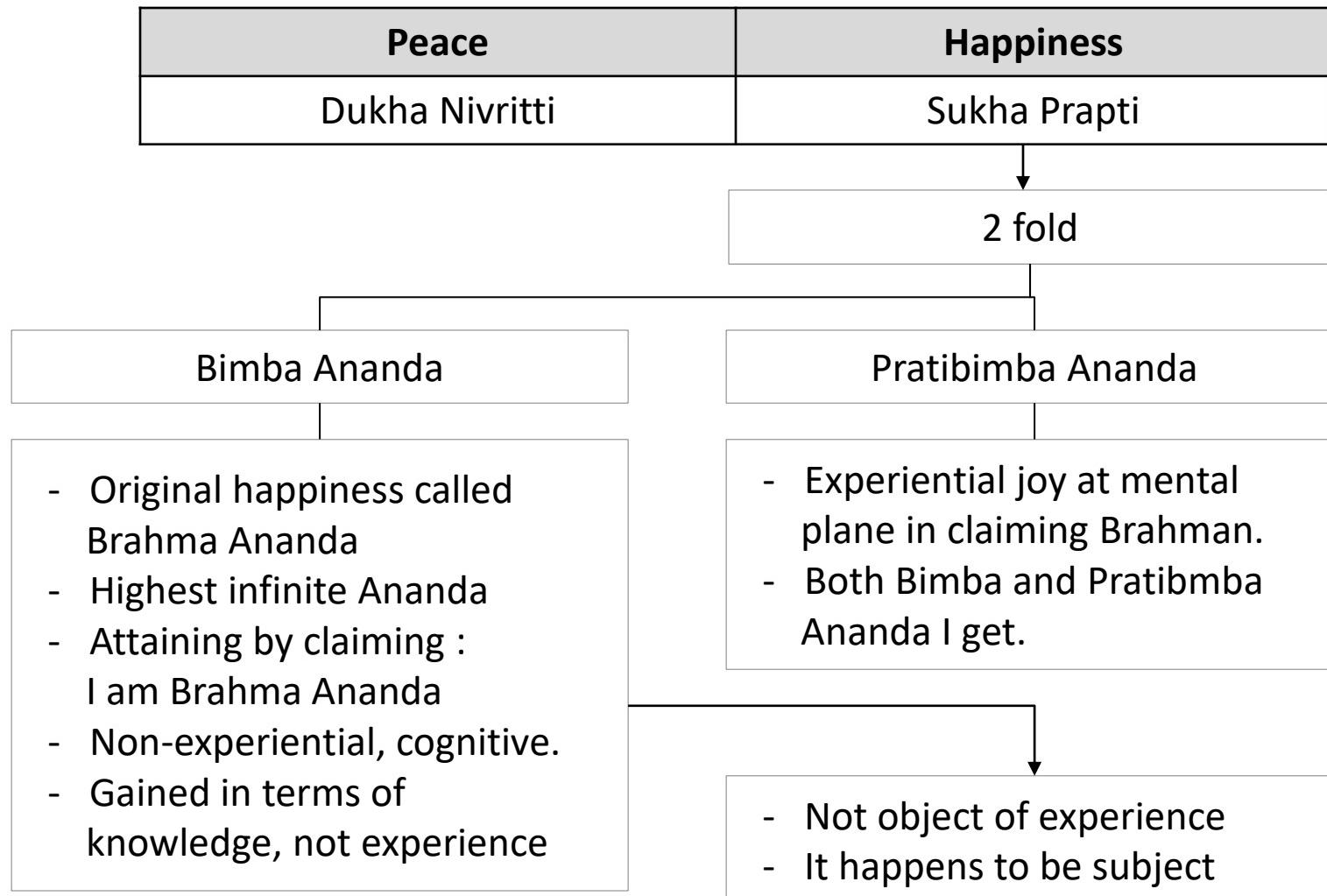
- Why?
- All multitude problems, miseries negated when Janma negated.
- Don't want – future Janma – Prayer not correct.
- You are displaying ignorance of present Janma.
- Ever say : I never have Janma in all 3 periods of time.

- All 6 modifications – Asti, Jayate, Vardate, Viparinamate, Apakshiyate Vinashyati.
- Bava Vikara – in Tattva Bodha definition.
- This negation of Vikshepa is called Shokha Nashaha – removing the grief from life.

Topic 195	7th stage
<ul style="list-style-type: none"> - 6th stage - Branthi / Shokha Nasha = Peace 	<ul style="list-style-type: none"> - Topic 196

Topic 196 :

(१९६) अतिहर्षस्वरूपवर्णनम् — हे शिष्य । 'अहं अद्वितीयब्रह्मैवास्मि' इत्येवं निर्विचिकित्सं स्वात्मस्वरूपसाक्षात्काररूपं ज्ञानं यदा तव जायते तदा तव निरतिशयानन्दानुभवो भवत्येव । अयमेव महाहर्षः इत्युच्यते ।



- Aham Advitiya Brahma Asmi – I am the nondual Brahman.
- Vichikitsam = Samshaya = Doubt.

Katho Upanishad :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

**Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥**

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [I – I – 20]

- Nirvichikitsam = Doubtless knowledge.
- Sakshat Karaha = Aparoksha Jnana Rupam.
- Knowledge in whichi subject, object division is not there = Akhandakara Vritti.
- When this knowledge rises in your mind when you listen to Mahavakyam.
- **Nirathishaya Ananda Anubavati Eva :**
There is the highest joy in the form of Bimba and Pratibimba Ananda, that I am Muktaha = Joy.
- Pratibimba Ananda – Experiential joy will be directly proportional to the intensity of seeking.

- **Example :**

Want water – in front – thirst quenched.

- If thirsty for whole day, hungry for week, I get $\frac{1}{2}$ Roti = Joy of Moksha.
- Experiential Ananda through knowledge will be proportional to the Mumukshutvam.
- After dipping in Samsara, must have Teeevara Mumukshutvam.
- Arjuna in 1st Chapter – Gita.
- Generally – desire distributed between Dharma, Artha, Kama, Moksha – Moksha 25%
- If free, Moksha – ok – like free Arabic Book.
- If desire luke warm, teacher says you are Brahman, no thrill.
- Seeker goes through many experiences, Guru shopping, failed, gets real teaching, there is Brahmananda and Pratibimba Ananda of highest nature.
- Nirathi Shaya Ananda Anubava Bhavati.
- There is cognitive Ananda and experiential Ananda.

Taittriya Upanishad :

सैषाऽनन्दस्य मीमांसा भवति
युवा स्यात्साधुयुवाऽध्यायकः ।
आशिष्ठो दृष्टिष्ठो बलिष्ठः ।
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा
स्यात् । स एको मानुष आनन्दः
ते ये शतं मानुषा आनन्दाः ।
स एको मनुष्यगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ २ ॥

saiṣā "nandasya mīmāṁsā bhavati
yuvā syātsādhuyuvā' dhyāyakaḥ ।
āśiṣṭho dṛḍhiṣṭho baliṣṭhaḥ ।
tasye yaṁ pṛthivī sarvā vittasya pūrṇā
syāt । sa eko mānuṣa ānandaḥ
te ye śataṁ mānuṣā ānandāḥ ।
sa eko manuṣyagandharvāṇāmānandaḥ ।
śrotriyaḥ cākāmaḥatasya || 2 || 1878

The following is the enquiry concerning the bliss (Brahmananda Rasa). Suppose there be a youth, Good, well Versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one Unit of human bliss. This (Unit of bliss) of man multiplied hundredfold is the bliss of human Gandharvas and this is also the bliss of one well versed in the Vedas and who is free from desires. [2 - 8 - 2]

- That man enjoys Manushya, Deva Gandharva,... all experiential pleasure.
- Experiential pleasure also promised for a spiritual seeker.
- It is directly proportional to intensity of seeking.
= Mahaharsha = 7th stage of spiritual Journey.

Panchadasi : Chapter 7

- Dhanyoham, Kruta Krityoham Pavitoham, Aho Shastram Aho Guru....
- Everything is wonderful, I am also great, I made use of all of that and I got what I want
= Dance of Nataraja.

प्रदर्शिताः सप्तावस्थाश्चिदाभासस्यैव । 'अहं ब्रह्म' इति ज्ञानं पञ्चम्यामवस्थायामन्तर्गतं भवति।

- This is diversion before coming to students question.
- He completes diversion.
- The 7 stages described above is only for Reflected Consciousness + Reflected Medium component of Jiva – don't belong to Original Consciousness component.
- Original Consciousness is like a screen, does not have any connection with movie.

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्बद्धो न च साधकः ।
न मुमुक्षुर्वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhakah |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Original Consciousness affected by all this Drama.
- Aham Brahma iti Aparoksha Jnanam is the 5th Avastha among the seven.

Foot Note :

- Sanskrit – Vichara Sagara – covered foot note.
- Connect example to 10th man story.
- 7 stages – Vidyaranya connects in Chapter 7.
- In the story of 10th man – Maha Foolish – possible... Samsara because we have not counted the real I – myself.
- **Samsara definition = Taking my self for granted.**
- Counted all, worrying about Children.. Anatma obsession.
- He does not know his Dashama status – Dashamatvam – 10th ness status.
- He knows himself.

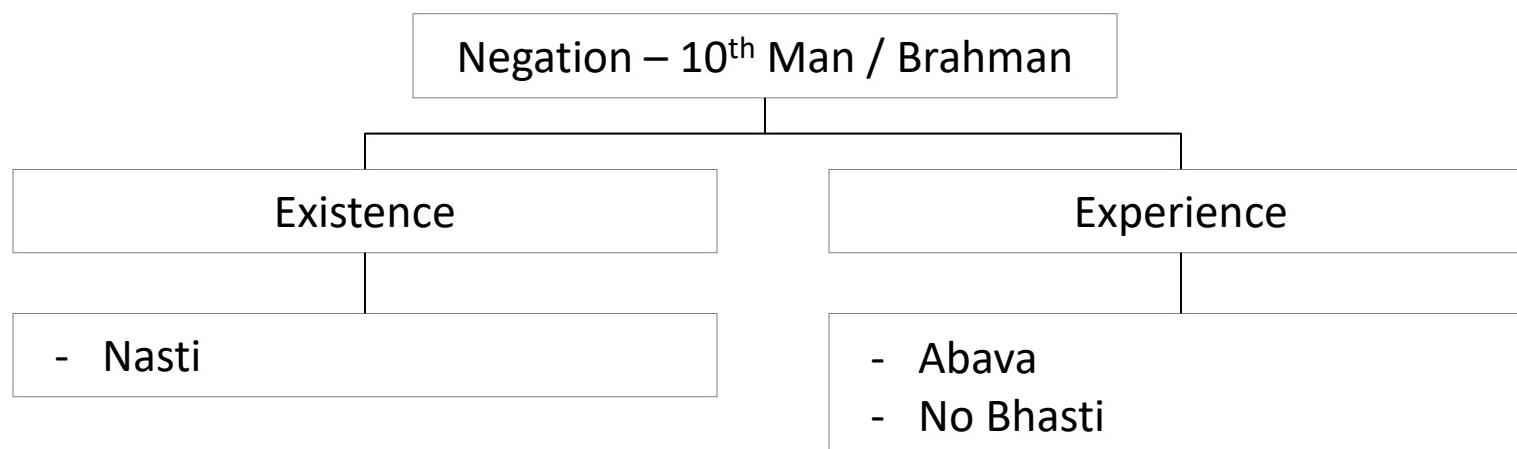
- Every Jiva knows his self – no ignorance.
- We don't know our important status.
- Our status = Brahmatvam status.

1st stage – Ajnanam :

- Ignorance of 10th man status / Brahmatvam status.
- Because of this follows 2nd stage.

2nd Stage :

- 10th man – not there, I don't see him.
- Dashamaha Nasti – Brahman does not exist, Asatva Avarnam I don't experience Brahman, Abava Avaranam.



3rd Stage :

- Conclusion – 10th man died, we crossed river as 10, now become 9, 10th drowned in the river.

- Imagines, cries, wailing, hits head against tree, got bump, grief goes after Jnanam but bump continues = Prarabdam.
- Ayameva Branti – Vikshepa.

4th Stage :

Guru :

- Why are you crying
- 10th man exists
- Avantara Vakyam.

Student :

- Can you prove it.
- Dashamaha Asti – 10th alive = Paroksha Jnanam, not drowned in river, leader of group, good swimmer, not thinking.
- Knowing existence of 10th man = Paroksha Jnanam.
- First you eat.
- Brings 9 others... 1.... 9....



- Naishkarmya Siddhi – Sureshvaracharya.... Saw same story.
- Vichara Sagara taken after Naishkarmya Siddhi.
- Directly told... after counting 9, closes – eyes – unobservable, observable consciousness, I am the 10th man.
- This is stage 5 – Aparoksha Jnanam.
- Crying ends.

Gita :

अर्जुन उवाच ।
नष्टो मोहः स्मृतिर्लब्धा
त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः
करिष्ये वचनं तव ॥ १८-७३ ॥

arjuna uvāca
naṣṭo mōhaḥ smṛtirlabdhā
tvatprasādānmayā'cyuta ।
sthitō'smi gatasandēhaḥ
kariṣyē vacanam tava || 18 - 73 ||

Arjuna Said : Destroyed is my delusion, as I have now gained my memory (Knowledge) through your grace, O Achyuta. I am firm; my doubts are gone. I will do according to your word (bidding). [Chapter 18 - Verse 73]

- This is Branthi Nasha- stage 6, sober, hangover over.
- When he has got 10th man, that joy is extreme joy – 7th stage.
- **Agyanam, Avarnam, Vikshepa called Samsara = Bandah Karanam.**
- Later 4 stages called Moksha Sadhana – Karanam.
- Samsari seeker in stages 1 – 4.
- Others non seeker Samsari.
- Diversion over.

Students objection :

- Chidabasa – how can it know Aham Brahma Asmi?
- How can it happen?

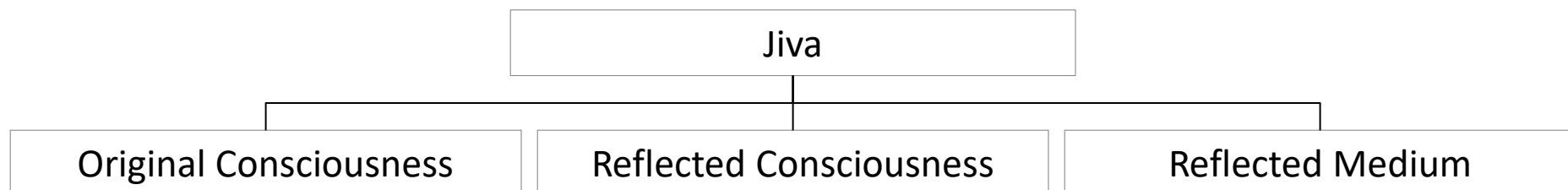
Revision (145) :

Topic 196 :

तस्माद्ब्रह्मणो विभिन्नस्याभासस्य ‘अहं ब्रह्म’ इति स्वस्य ब्रह्माभिन्नत्वज्ञानं मिथ्यैव स्यात् ।
सर्पाद्विलक्षणायां रज्जवांसर्प इति ज्ञानं यथा मिथ्या, तद्वत् । मिथ्या नाम भ्रान्तिः ।
वेदान्तप्रमाणजन्यमिदं ब्रह्मज्ञानं भ्रान्तिरूपमिति वदितुं न युज्यते ।

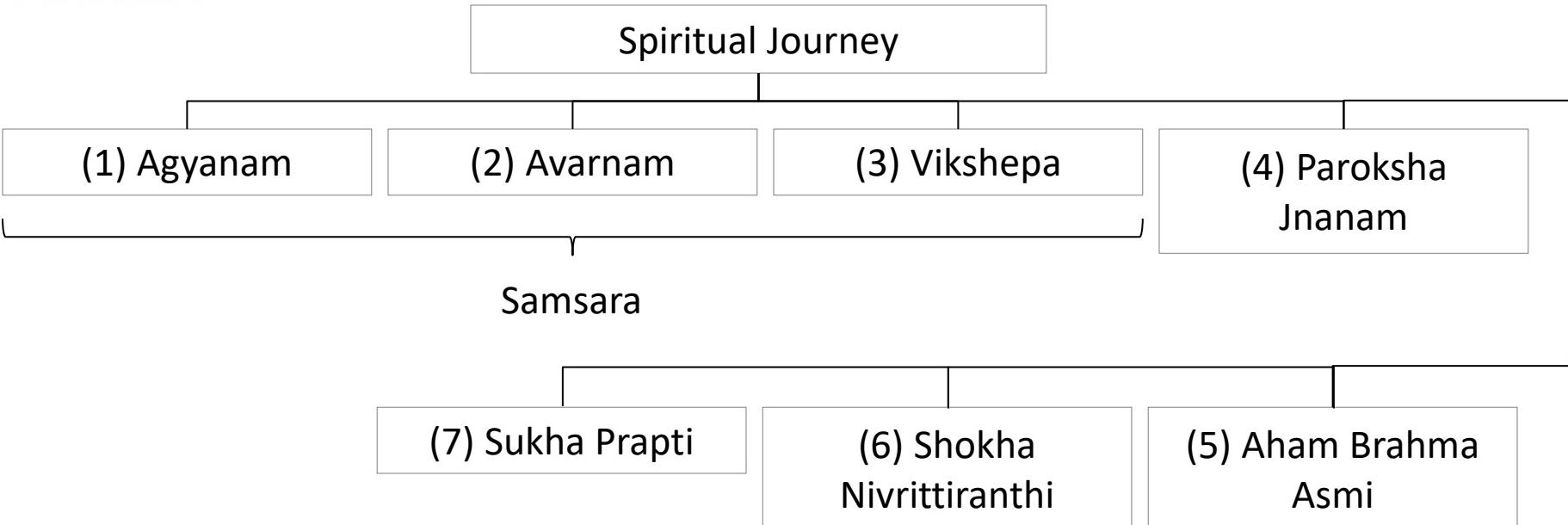
Question of Tattwa Drushti : Topic 189

- Where does Aham Brahma Asmi knowledge takes place in individual?



- How to resolve problems?

Diversion :



- All 7 stages belong to Chidabhasa, not to Chit.
- Original consciousness does not go through any stages, it is Nirvikaraha.
- Original Consciousness remains as Adhishtanam, movie screen.
- No Avastha belongs to Original Consciousness.
- 3 Avasthas belong to medium Reflected Consciousness + Reflected Medium.
- Since 7 Avasthas belong to Chidabhasa only, 5th also belongs to chidabhasa.
- **Aham Brahma Asmi belongs to Chidabhasa only.**
- Mind + Chidabhasa is locus of Aham Brahma.

Topic 197 :

(१९७) 'अहं ब्रह्म' इत्याभासस्य जायमानं ज्ञानं मिथ्या स्यादित्याक्षेपस्याशयोद्घाटनम् —
गूढाभिसन्धिः शिष्यः स्वाभिसन्धिमुद्घाटयति । हे स्वामिन् सद्गुरो । कूटस्थो ब्रह्माभिनः,
आभासो ब्रह्मणो भिन्नइति च प्रागुपदिष्टम् । तत्र ब्रह्मणो विभिन्नस्याभासस्य 'अहं ब्रह्म' इति
ब्रह्माभिन्नत्वज्ञानं तैव घटेत । 'ममाधिष्ठानभूतकूटस्थो ब्रह्म' इति ज्ञानं यद्याभासस्यजायेत,
तद्यथार्थज्ञानं भवेत्, न तु 'अहं ब्रह्म' इति ज्ञानम् । 'अहम्' इतिशब्दः स्वकीयं निजं
स्वरूपमवगमयति । आभासस्य निजं स्वरूपं तु मिथ्यैव । अत एवायं ब्रह्मणो भिन्नः ।
तस्माद्ब्रह्मणो विभिन्नस्याभासस्य 'अहं ब्रह्म' इति स्वस्य ब्रह्माभिन्नत्वज्ञानं मिथ्यैव स्यात् ।
सर्पाद्विलक्षणायां रज्जवांसर्प इति ज्ञानं यथा मिथ्या, तद्वत् । मिथ्या नाम भ्रान्तिः ।
वेदान्तप्रमाणजन्यमिदं ब्रह्मज्ञानं भ्रान्तिरूपमिति वदितुं न युज्यते ।

- Repetition of problems mentioned in Topic 187.

Objection of Student :

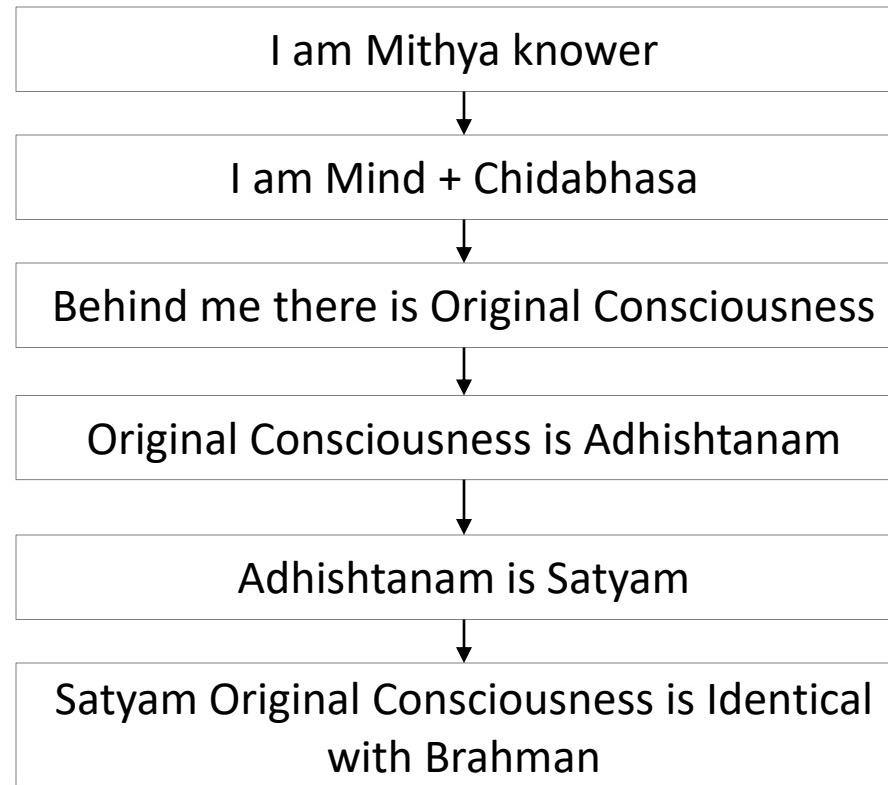
- Knowledge is taking place as thought, Vritti in Chidabhasa, belongs to mind.
- Chidabasa Sahita Antahkaranam – mind.
- Mind = Mithya
- Chidabhasa = Mithya.
- **Knowledge takes place in Mithya – knower.**
- I – refers to knower. Therefore I is Mithya.

All Mithya

- I) Mind – Mithya
- II) Chidabhasa – Mithya
- III) Mixture of Mind + Chidabhasa (where Vritti raises)
- IV) Mithya knower
- V) I – refers to knower
I also is Mithya

- How can Mithya I claim one-ness with Satyam Brahman?

Mithya knower Aham – mix of Chidabhasa + Mind make statement :



Student can say	Student can't say
My Adhishtanam Original Consciousness is Brahman	I am Brahman

- **Mithya + Satyam can't be equated in knowledge.**
- **It is wrong knowledge, wrong knowledge - can't liberate a person.**
- If instead of saying my Adhishtanam Brahma, if he says Aham Brahma, this knowledge which is rising in Abhasa + mind, is wrong knowledge, because it is equating Mithya and Satyam.
- This objection of student, student is bringing out, said in topic 189.
- What is the locus? Student had hidden agenda – Ghadaha Abhisandhi.
- **Oh Lord – my Acharya – you have said :**

Original Consciousness enclosed in body and mind is always identical with all pervading Brahman.
- Reflected Consciousness – Micro or Macro is different from Original Consciousness.
- Reflection is Mithya, original is Satyam.
- Satyam (Original Consciousness) + Mithya (Reflected Consciousness) are different.
- When Mithya Abhasa is claiming – Aham Brahman – all pervading Original consciousness.
- Such claim not possible.

- **Student can claim :**
 - I am Reflected Consciousness, I have Original Consciousness as my Adhishtanam.
 - My Original Consciousness is identical with Brahman
- That knowledge acceptable.
- Inside me there is Bhagawan, can't say I am Bhagawan.

God is in me	God is me
All Accept	BP Rises

- Important question...
- Me = Chidabhasa + Mind = Locus of knowledge.
- Reveals one's own knowing nature, belonging to Reflected Consciousness only.
- Knowing nature of Abhasa is Mithya only, different from Satyam Brahma.
- **Therefore Chidabhasa can never claim Aham Brahma Asmi, if it does, it is wrong knowledge.**

Example :

- Equating rope and snake.

This is	Snake
<ul style="list-style-type: none"> - Rope - Satyam 	<ul style="list-style-type: none"> - Mithya - False Snake

- Can't equate rope to snake – Satyam – Anruta Mithuni Karanam
- This is always Mithya Jnanam.

Conclusion :

- Aham Brahma is delusion, wrong knowledge.
- How can this false knowledge be generated by Veda?
- There is some problem somewhere.
- How do you understand meaning of sentence – Aham Brahma Asmi?
- What is Aham? Chidabhasa or Chit.

Technical answer – Grammatical analysis :

Topic 198 :

(१९८) अहंशब्दस्य द्वावर्थौ; तत्र कूटस्थस्य ब्रह्मणा मुख्यसामानाधिकरण्यम्, चिदाभासस्य
वाधायां सामानाधिकरण्यं च —

Aham – 2 justifications

Chidabasa Brahma

Chit Brahma

- Understand meaning clearly technically, grammatically.
- Aikya Samanadhi Karanyam – Bada Samanadhi Karanyam.
- Samanadhi Karanyam.

Naishkarmya Siddhi : Chapter 3

सामानाधिकरण्यं च विशेषणविशेष्यता ।
लक्ष्यलक्षणसंबन्धः पदार्थ-प्रत्यगात्मनाम् ॥ ३ ॥

*sāmānādhikaranyam ca viśeṣaṇa-viśeṣyatā
lakṣya-lakṣaṇa-sambandhaḥ padārtha-pratyag-ātmanām*

Grammatical coordination, the relation of the qualification and the qualified, the relation of the implication and the implied - these are the relations applicable to the [two] words, their meanings, and the word - meanings and the inward Self. [Chapter 3 – Verse 3]

Understand Mahavakya in 3 levels – Sambandha Trayam

1st

2nd

3rd

- Samanadhi Karanyam

- Viseshana Viseshyaha

- Lakshya Lakshana

- **When words have got different meanings but with different meanings, all words reveal only one object, sentence is called Samanadhi Karanya Vakyam.**
- Sentence where words have one converging meaning.
- 5 words – 5 meanings – One object

↓ ↓

Samanam Adhikaranam

- One object revealing words = Samana Adhikaranam.
- Normally different words – different objects.
- Man, chair, book.
- Words 5 – meanings 5 – Object One.

Example :

Gita – Dhyana Sloka :

प्रपन्नपरिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥३॥

*prapannapārijātāya totravetraikapāṇaye,
jñānamudrāya kṛṣṇāya gītāmr̥taduhe namaḥ.* (3)

Salutations to Krsna who is a tree of fulfilment (Parijata or Kalpataru) - the bestower of all desires to all those who totally surrender to Him, who has milked the Gita nectar, the holder of jnanamudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection.
[Dhyana Sloka 3]

- I offer Namaskara to Krishna.
- Prapanna Parijata
- Totra Vedaika
- Netra Vetheika Panaye
- Jnana Mudraya
- Krishnaya
- Geeta Amrute
- Not Krishnaya, Krishna, Krishna...



Not 5 dieties but to one Krishna

I) Prapanna Parijata :

- One who is like Parijata for devotees.

II) Totra Vedeica Panaye :

- One who is carrying whip in hand.

III) Jnana Mudraya :

- One who is yielding Jnana Mudra.

IV) Gita Amruta Hetu :

- One who milking Gita from Upanishadic cow.

V) Krishnaya :

- Attractive Dark one.
- Meanings totally different – mean one Krishna.
- 5 words have Samanadhi Karanya Sambandha.
- Converging status, into one object.

Foot Note :

(I) Converging words, relationship called Samanadhi Karanyam.

(II) All Mahavakyams are Samanadhi Karanya Vakhyams.

- In all Mahavakyams
- Jivatma – Paramatma – 2 separate words.

• Revealing not 2 separate objects but one Akhanda Advaita Chaitanyam.

(III) Samanadhi Karanyam – 16 types

- Brahma Sutra – Vyaptehe Asamanjasyam 4 Samanadhi Karanyam.

2 main Samanadhi Karanyam

Aikya Samandikaranyam

- 2 words reveal one-ness
- Oneness revealing Samanadhi Karanyam
- Merger

Error Correcting

- Correction Samanadhikaranya
- Correct mistake
- Mistake correcting Samanadhikaranyam
- Mistake is eliminated
- Right thing will stay back.
- 2 comes close
- Knockout match
- One remains, one gets knocked out.
- Bada Samanadhikaranyam
- Knock out meeting
- Ayam Sarpha Rajjuhu Bavati

- Here mistaken notion will be knocked out.

Bada Samanadhi Karanyam :

- Person has mistaken rope for snake.
- In persons vision rope not there, snake alone is there.

- I want to correct this erroneous perception.
- I have to identify with him.
- Can't start with rope.
- In his mind, rope is not there.

He says :

- There is a snake.

I Say :

- That snake – I am quoting his mistake.
- I don't have mistaken perception.
- "That snake you see is really speaking a rope".
- Snake and rope – in Samanadhikaranyam because I say, snake is rope.
- It cannot be Aikya Samanadhikaranyam.
- Rope and Snake different

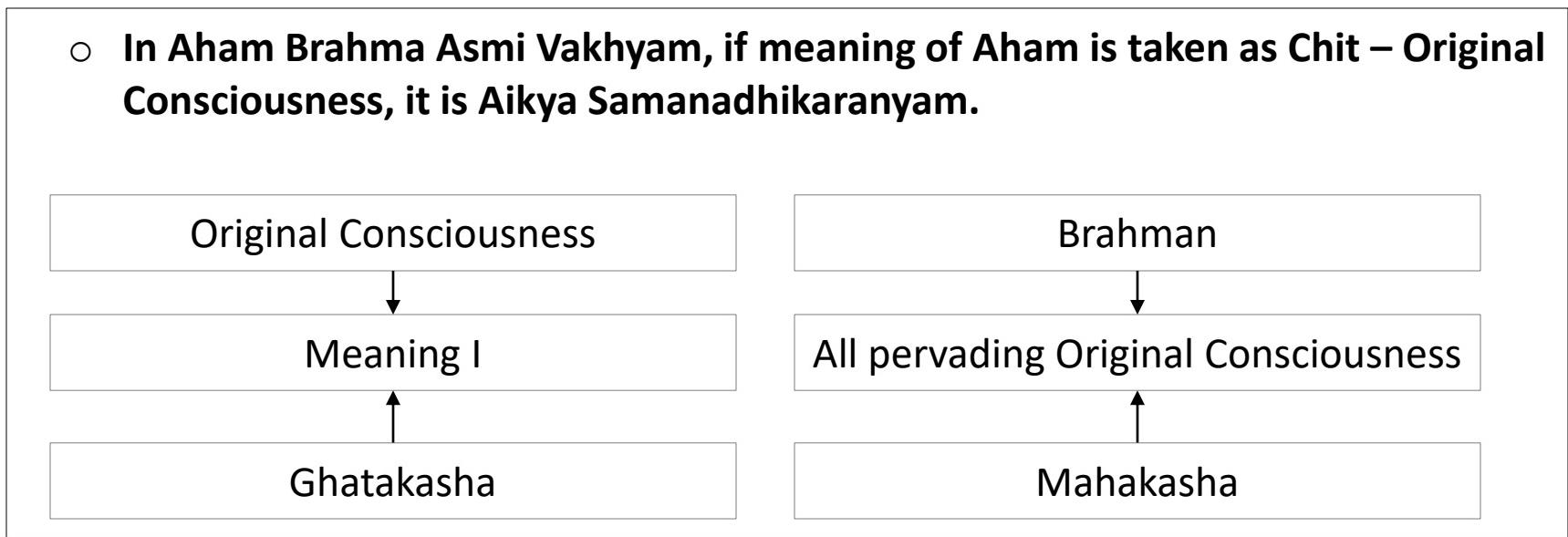
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- Real - False

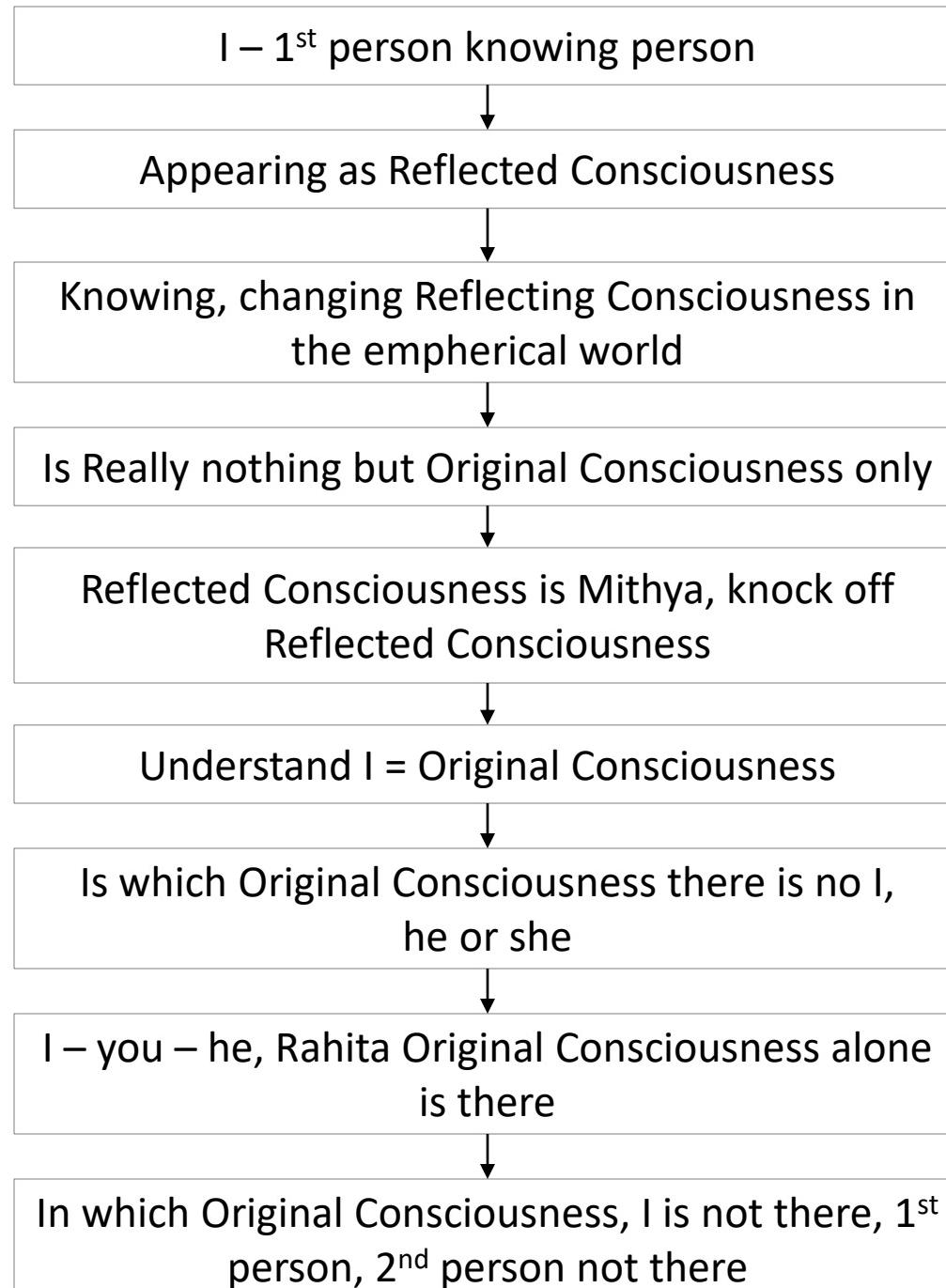
- Inert - Chetanam

- Sentence is still Samanadhikaranyam.
- It is not to reveal oneness between rope and snake but it is meant for eliminating, knocking out mistaken perception.

- At the end of the sentence.
- False sentence knocked off, one remains.
- In Bada Samanadhi Karanyam also Advaitam remains.
- In Aikya Samanadhi Karanyam also, Advaitam remains.
- **Here Nischaladasa tells in essence :**
 - **In Aham Brahma Asmi Vakhyam, if meaning of Aham is taken as Chit – Original Consciousness, it is Aikya Samanadhikaranyam.**



- **When student says :**
Aham Brahma Asmi and Aham refers to Chidabhasa component, then the Samandhikaranyam, it should be understood as Badayam Samanadhi Karanya Vakhyam.



Sad Darshanam :

तद्युष्मदोरस्मदि संप्रतिष्ठा
तस्मिन्विनष्टेऽस्मदि मूलबोधात्।
तद्युष्मदस्मन्मतिवर्जितैका
स्थितिर्जवलन्ती सहजाऽत्मनः स्यात्॥१६॥

tadyushmadorasmadi sampratishtha
tasmin vinashte asmadis mulabodhat |
tadyushmadasmanmativarjitaika
sthitirjvalanti sahajatmanah syat || 16 ||

'You' and 'that' are based on the 'I'. When you go to the root of the 'I', 'you' and 'that' disappear. That state, which is bereft of the notions of 'I', 'you' and 'that', is one and one alone. That state which is the true and natural state of the Self, is all revealing and splendorous [Verse 16]

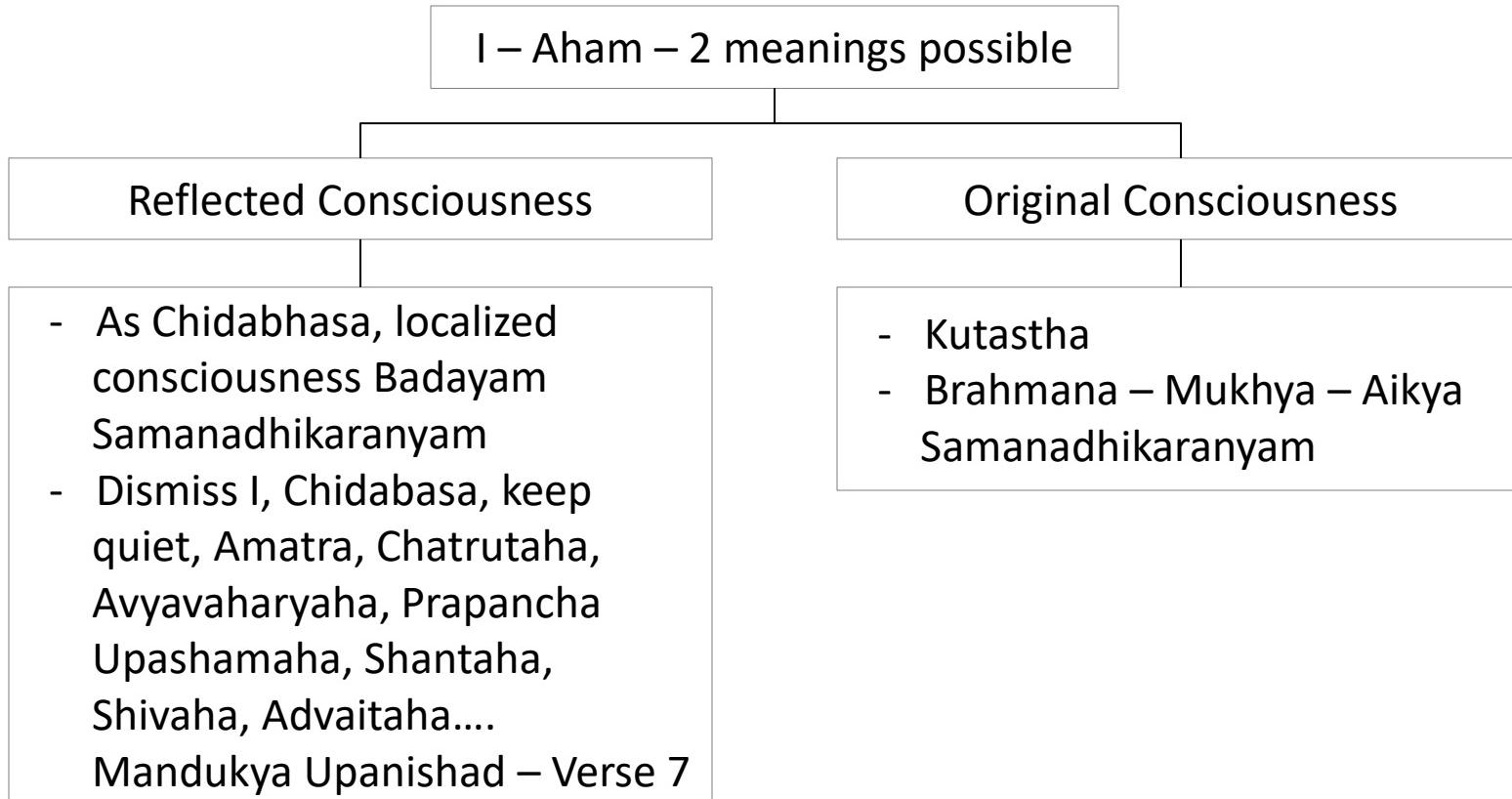
- When you knock off Reflected Consciousness Ahamkara what is left out is one Chaitanyam in which 1st person I – is not there, 2nd person – you, not there, 3rd person – he, is also not there.
- This I – knowing Samanadhi Karanyam is called Bada Samanadhi Karanyam.
- Either way, Advaita Original Consciousness alone will be left out in the end – in Aikya or 3 Bada.

Aikya Samanadhikaranyam	Bada Samanadhikaranyam
<ul style="list-style-type: none"> - Word I remains - I refers to Original consciousness, it can remain 	<ul style="list-style-type: none"> - Word I knocked out. - I can't be used - Brahman left out - Can't use is or am - Am – refers to 1st person. - Is – refers to 3rd person. - Are – refers to 2nd person. - Can't use verb - All verb in any language refers to 1st / 2nd / 3rd person

- Personless verb does not exist.
- Bada Samanadhikaranyam close mouth, can't say anything – any word refers to 1st / 2nd / 3d person.
- In Aikya Samanadhikaranyam you can comfortably use Aham – Brahma Asmi.
- What is preferable and predominantly used by Acharyas is Aikya Samanadhikaranyam.
- In Aikya Samanadhikaranyam – alone, Jiva bava can be negated.
- **Only when you claim I am Brahman, the notion I am Jiva will go away.**
- Both 'Samanadhikaranyam' can be justified.
- We prefer Aikya Samanadhikaranyam.
- Vakya Vritti – highly grammatical.

- Uses Aikya Samanadhisaranyam.
- In Naishkarmya Siddhi – Sureshvaracharya uses Bada Samanadhisaranyam.

Final Message :



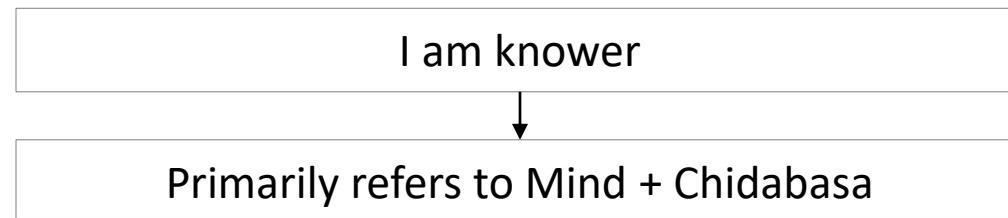
नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः:
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अद्वैत्यमव्यवहार्यमग्राहयमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam |
adṛśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyah || 7 || 1901

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

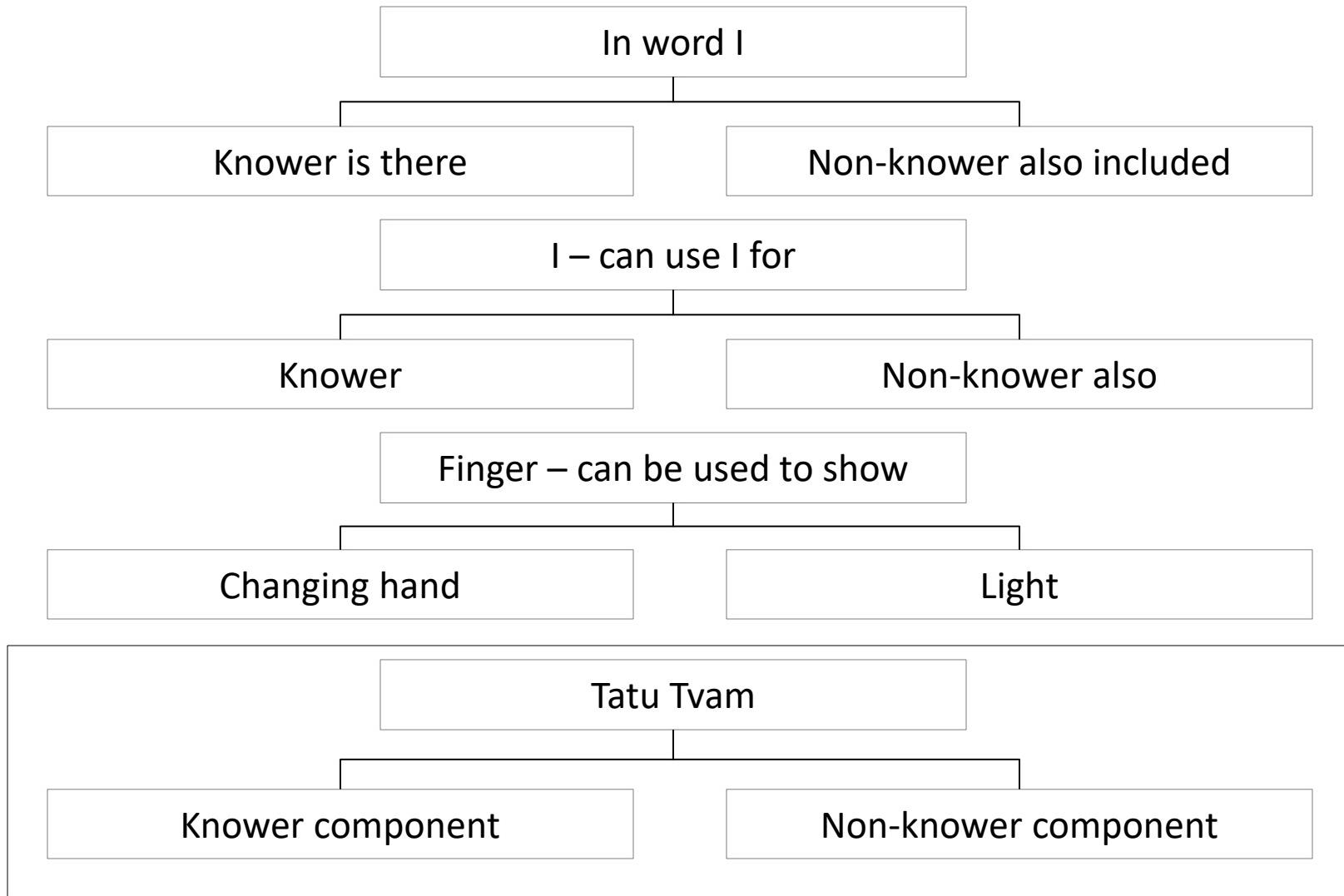
- Oh dear student – fact remains, knowledge takes place only in Chidabasa – Reflected Medium + Reflected Consciousness.
- Knowing principle is always Chidabhasa alone.
- In that we have no difference.
- It is not taking place in Kutastha.

When a person says :



- **Original Consciousness not knower but is never away from the knower.**
- In this case, between Reflected Consciousness + Original Consciousness, no distance.
- Between reflected face and original face there is physical distance.
- Reflected Sun and Original Sun, difference is lakhs of KM.
- Reflected Consciousness / Original Consciousness no distance.

- In knower itself, non knower very much exists..
- Within changing knower, nonchanging – non-knower also inseparably mixed together.



- Samanadhi Karanyam must be adjusted to what you mean.
- Intention determines the type of Samanadhi Karanyam

Revision (146) :

(१९८) अहंशब्दस्य द्रावर्थौ; तत्र कूटस्थस्य ब्रह्मणा मुख्यसामानाधिकरण्यम्, चिदाभासस्य वाधायां सामानाधिकरण्यं च —

हे सोम्य । 'अहं ब्रह्म' इति ज्ञानं बुद्धिसहिताभासस्यैव जायते, न तु कूटस्थस्य । तथापि स आभासः कूटस्थं स्वस्वरूपं चैकीकृत्य स्वात्मतया 'अहं' इति जानाति । तथा च कूटस्थसहितचिदाभासः 'अहम्' इति शब्देनगृह्यत इति, स एव अहंशब्दस्यार्थः ।

Which Samanadhikaranyam

Aikya

Bada

Both

Introductory notes :

I) Aham Brahma Asmi – Analysis different from Vivekachudamani, Panchadasi, Upadesa Sara.

Conventional Mahavakya
Vichara

Tat

Tvam

Asi

Tat	Tvam	Asi
<ul style="list-style-type: none"> - Ishvara - Saguna - Sarvagya - Sarvashaktiman - Vachyartham 	<ul style="list-style-type: none"> - Jiva - Saguna - Alpagya - Alpashaktiman - Vachyartham 	<ul style="list-style-type: none"> - Oneness - Not in Sagunam - Attributes diagonally opposite in Vachyartham

By Baga Tyaga Lakshana,
eliminate

Ishvara

Jiva

One-ness

- Guna of Saguna Ishvara remove
- Come to Nirguna consciousness

- Guna of Jiva Removed
- Come no Nirguna Consciousness

- By Baga – Tyaga Lakshana remove attribute
- Lakshyartham
- Attributeless consciousness the truth.

- Both sides Saguna and by Baga Tyaga Lakshana remove Guna from both sides.
- This Mahavakya Vichara popular.
- Also in Naishkarmya Siddhi – chapter 3 – Verse 76 & 77.

Naishkarmya Siddhi :

तदर्थ्योस्तु निष्ठात्मा द्वयपारोक्ष्यवर्जितः ।
नाद्वितीयं विनात्मानं नात्मा नित्यदृशा विना ॥ ७६ ॥

*tad-arthayos tu niṣṭhātmā dvaya-pārokṣya-varjitaḥ
nādvitijam vinātmānam nātmā nitya-dṛśā vinā*

The meanings of the two words [“Tat” and “Tvam”] terminate in the self which is devoid of both duality and mediacy. The non-duality [of Brahman] is not possible without [identity of Brahman with] the self. The self cannot be [eternal] without the eternal consciousness (i.e. Brahman). [Chapter 3 - Verse 76]

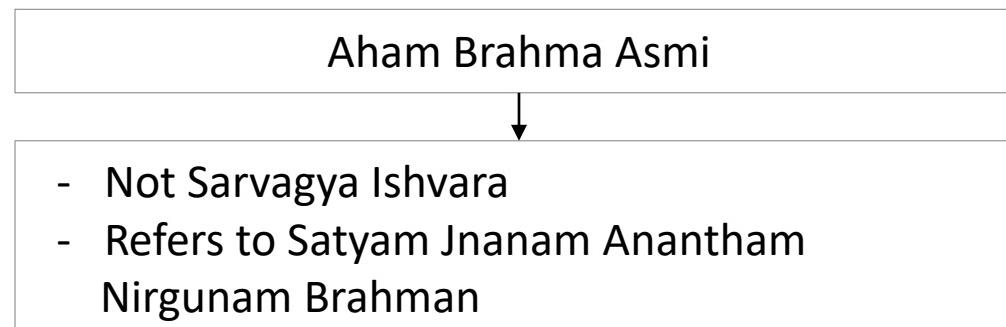
पारोक्ष्यं यत्तदर्थे स्यात् तद्वेयमहमर्थवत् ।
प्रतीचेवाहमोऽभेदः पारोक्ष्येणात्मनोऽपि मे ॥ ७७ ॥

*pārokṣyam yat tad-arthe syāt tadd heyam aham- artha-vat
praticevāhamo 'bhedaḥ pārokṣyenātmano 'pi me*

Mediacy, which is a part of the meaning of "that", has to be rejected just as the "I" [which is a part of the meaning of "thou"] has to be rejected. Just as the "I" is identified with the inward Self [due to ignorance], even so my supreme Self is identified with mediacy. [Chapter 3 – Verse 77]

- Both sides of equation has Saguna.
- Aikya Samandhi Karanyam.

Here in Vichara Sagara :



In Vedanta in 4 Mahavakyam's

2 approaches to Tat

Saguna Ishvara

Nirguna Brahman

- Pragyanam Brahman
- Jiva – Saguna – No controversy.
- In Mahavakyam both sides should be Sagunam or only side is Sagunam?

Shastric view

Both side Saguna ok

One side Saguna ok

- Conventional
- Baga Tyaga Lakshana
- Aikya Samanadhi Karanyam

- Vichara Sagara
- Aham – Knower Jiva
- Brahman – Shuddha Chaitanyam
- Nirguna Brahman

- Between Jiva and Brahman – Samanadhi Karanyam is Bada.

Between Aham

2 approaches possible

Brahman

Bada

Aikya

Naishkarmya Siddhi :

- Chapter 2 – Verse 29
- Vakyam Tatu, Vyapanetru
Tatu
- Badayam Samanadhi
Karanyam

One interpretation

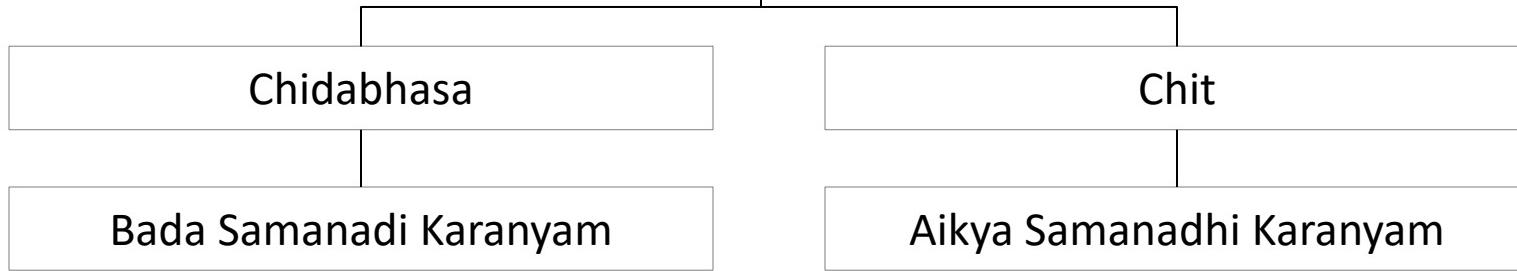
One side Saguna

Bada Samanadhikaranyam

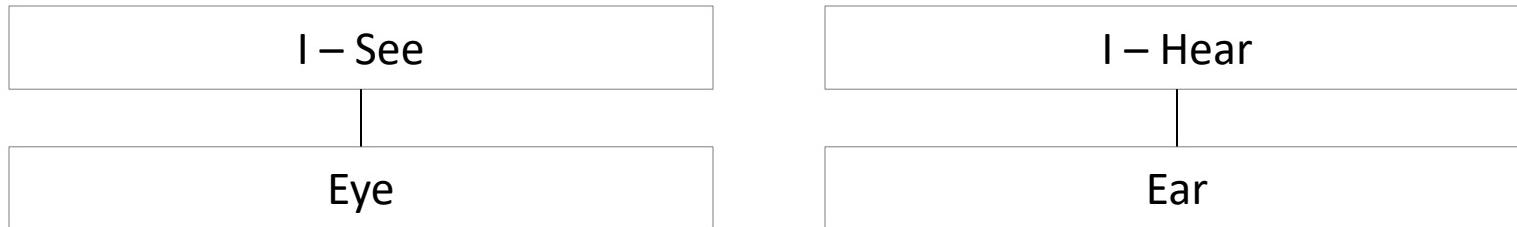
Nishchaladasa :

- Takes both – Bada + Aikyam
- By taking appropriate meaning of Aham.
- Without changing meaning of Aham
- Keep Brahman same, Nirgunam
- Knower can be interpreted appropriately.

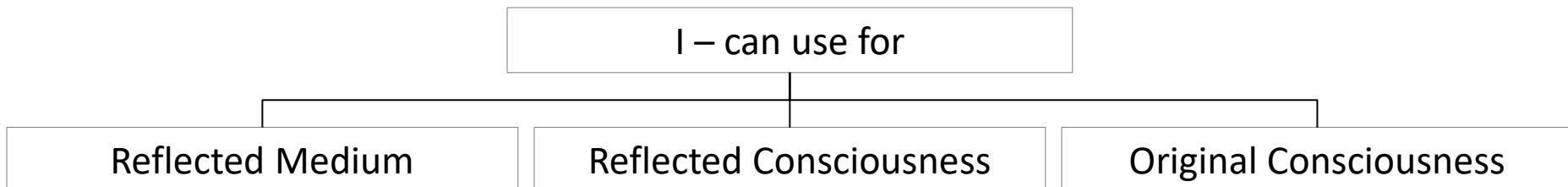
2 Interpretations for Aham - knower



- Meaning of Aham you take appropriately.



- We use I for Annamaya, Pranamaya, Manomaya, Vigyanamaya, Anandamaya because composite entity is there.



- Depending on meaning of word I take Bada or Aikya Samanadhi Karanyam.
- Message :

Here we are taking one sided Mahavakyam, not 2 sided Mahavakyam.

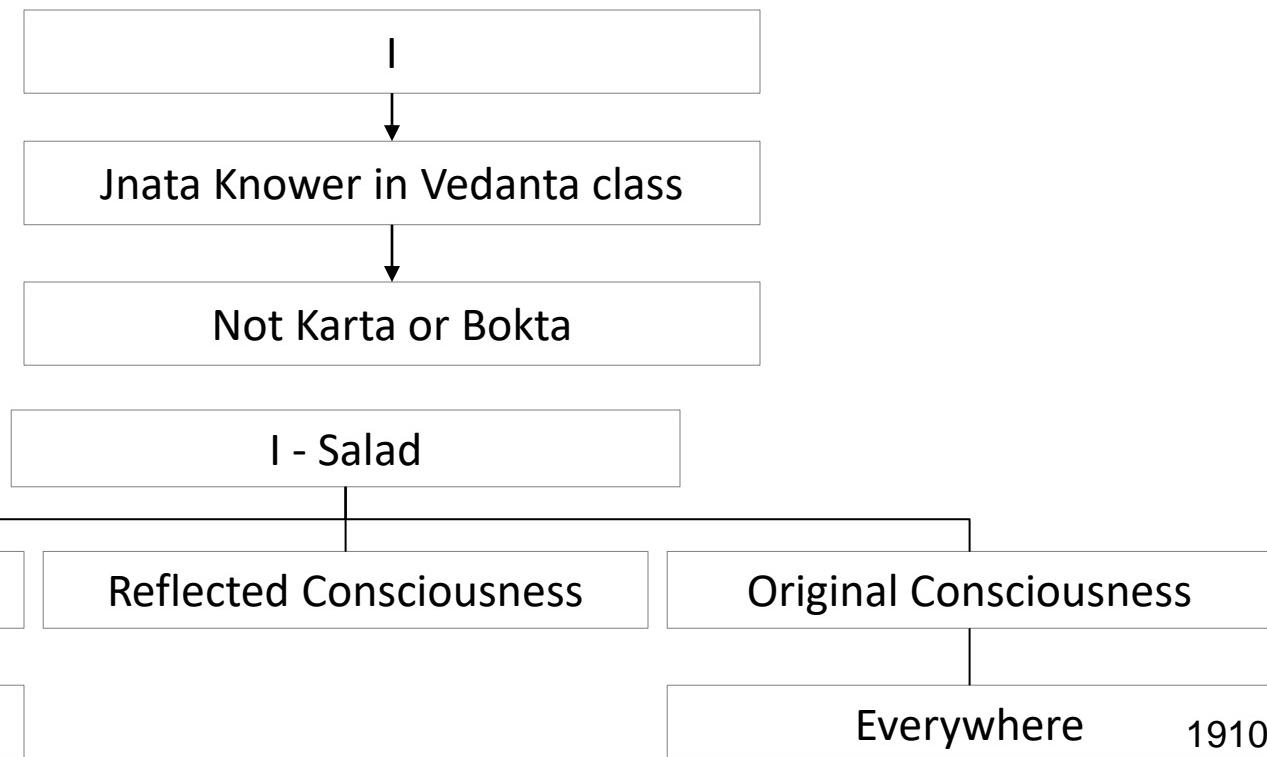
Equation

One side Sagunam

Second side Nirgunam

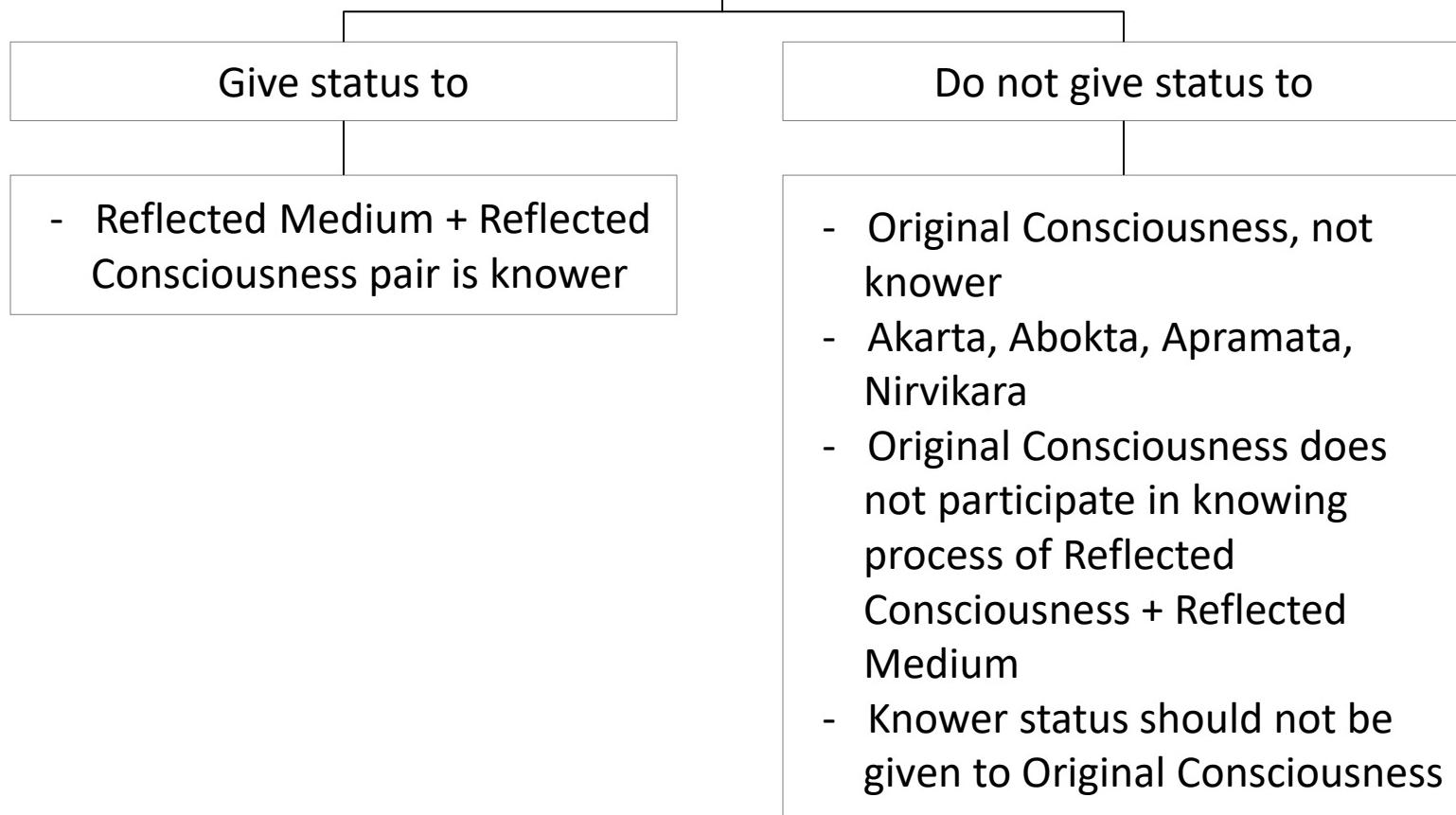
- **2 sided equation = Both sides Sagunam.**
- Both taken as Saguna, Baga Tyaga Lakshana – Aikya Samanadhi Karanyam is taken.
- Here one sided Mahavakyam. This is introductory note 1.

Introductory Note 2 :



- Knower – status – Kshetrajna Bashyam belongs to Reflected Medium + Reflected Consciousness + Original Consciousness or not?

One approaches w.r.t. knower
status of Original Consciousness –
taken by Nishchaladasa here



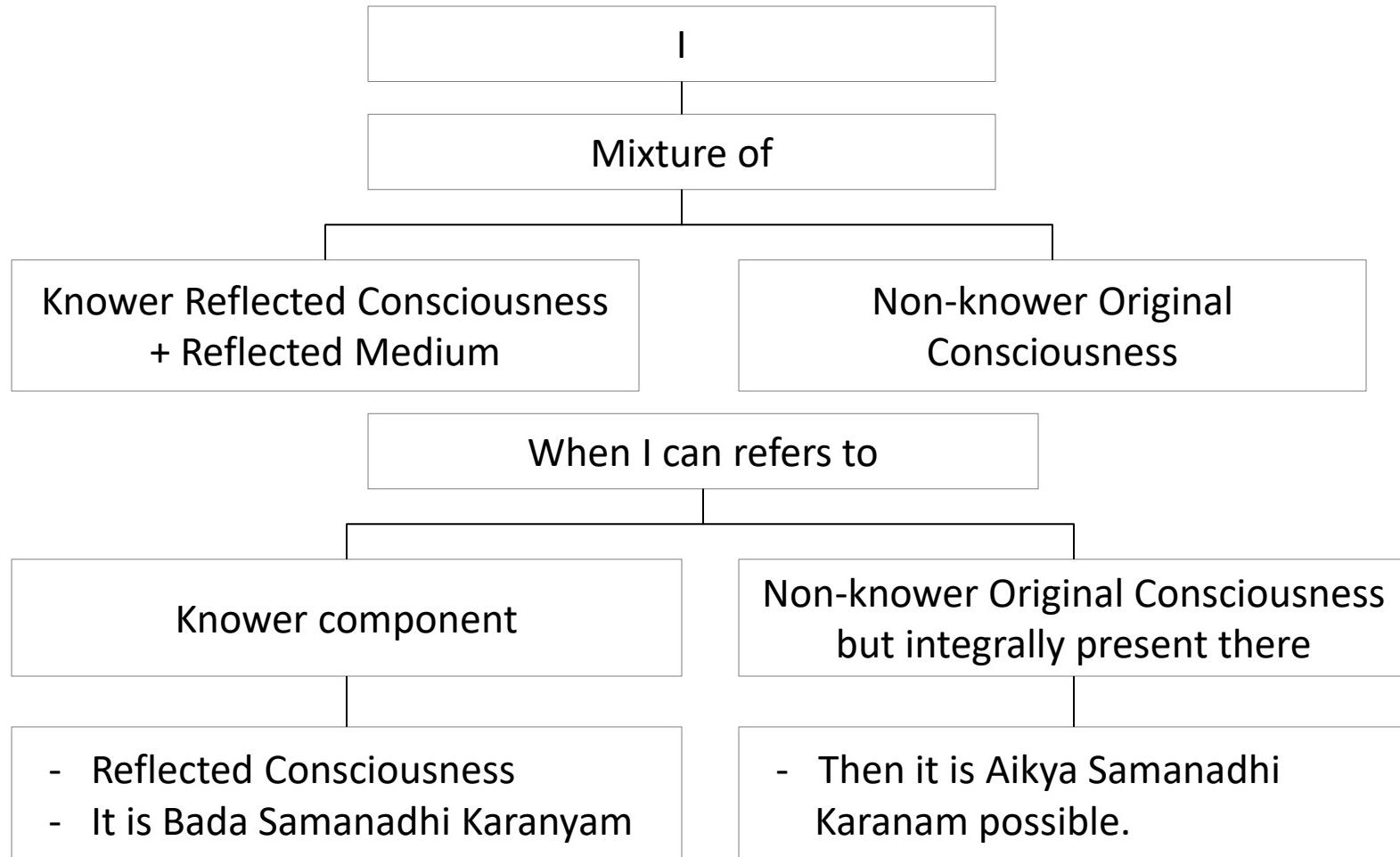
2nd Approach :

- Even though Original Consciousness is not knower and person uses – “I am the knower” and non-participant, Original Consciousness is included.

- Without Adhishtanam nothing can exist, therefore I includes knower also and non-knower Original Consciousness also.
- I – knower – includes Original Consciousness as Adhishtanam, without participation.

Example :

- Movie possible because of screen.



- This is approach of Nishchaladasa here.

Another Approach :

- Once you know roads, like Hastamalakam, you can reach home.
- Several Prakriyas given to communicate teaching.
- Kshetrajna Bhashyam – in 2nd last class.
- How knower status can be given to Original Consciousness also?
- Only when Reflected Medium + Reflected Consciousness + Original Consciousness, mixed together, knower can come into existence.
- Without mind – Reflected Medium – no knower possible.
- No class required if knower was possible without mind.
- Without Reflected Consciousness, in wall – Reflected Consciousness absent – no knower possible.
- Without original Consciousness, can Reflected Consciousness + Reflected Medium be knower?
- Without Original Consciousness, Reflected Consciousness + Reflected Medium can't exist.
- Isness of Reflected Consciousness + Reflection Medium comes from Original Consciousness.
- Therefore can't say Reflected Consciousness + Reflected Medium is knower independently.

Must say :

- Blessed by Original Consciousness – Reflected Consciousness + Reflected Medium knower.

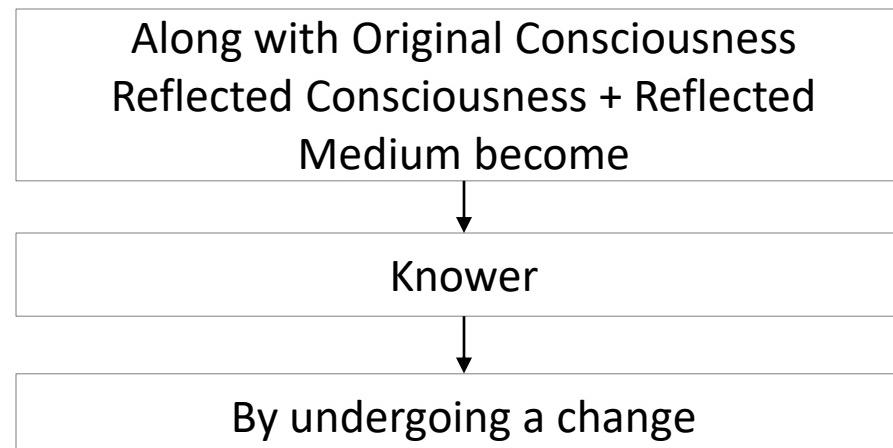
Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [I – 2]

- **Knowerhood is status distributed amongst all 3, not distributed to 2.**
- If you say knowership belongs to Reflected Medium + Reflected Consciousness it is secondary approach.



Alongwith Reflected Medium +
Reflected Consciousness



Original Consciousness Becomes a knower
without undergoing a change

Give knower status to both

Reflected Medium + Reflected
Consciousness

Original Consciousness

- Pure Original consciousness can't be knower.
- **Nonchanging knower status of Original Consciousness alongwith Reflected Medium + Reflected Consciousness is called Sakshi.**
- **Sakshi – refers to nonchanging knower status of Original Consciousness, in the proximity of Reflected Consciousness + Reflected Medium.**
- Therefore in another approach, Original Consciousness given knower status.
- Very common in Upanishad.

Brihadaranyaka Upanishad :

- Consciousness described as knower.

यो रेतसि तिष्ठन् रेतसोऽन्तरः, यं रेतो न वेद, यस्य
रेतः शरीरम्, यो रेतोऽन्तरे यमयति, एष त आत्मान्त-
र्याम्यमृतः; अदूष्टो द्रष्टा, अश्रुतः श्रोता, अमतो मन्ता, अविज्ञातो विज्ञाता ; नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता, नान्योऽतोऽस्ति विज्ञाता, एष
त आत्मान्तर्याम्यमृतः, अतोऽन्यदार्तम् ; ततो होद्दालक
आहणिरुपरराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntarah, yam reto na veda,
yasya retah śarīram, yo reto'ntaro yamayati, eṣa ta
ātmāntaryāmy amṛtah; adṛsto draṣṭā, aśrutaḥ śrotā,
amato mantā, avijñāto vijñātā. nānyo'to'sti draṣṭā,
nānyo'to'sti śrotā, nānyo'to'sti mantā, nānyo'to'sti vijñātā;
eṣa ta ātmāntaryāmy amṛtah; ato'nyad ārtam. tato hoddalaka
āruṇir upararāma II 23 II

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddalaka, the son of Aruna, kept silent. [III – VII – 23]

- In both Chapter 3 – Antara Brahmanan and Akshara Brahmanam – Atma given status of Srota, Manta, Vigyata.

Brihadaranyaka Upanishad :

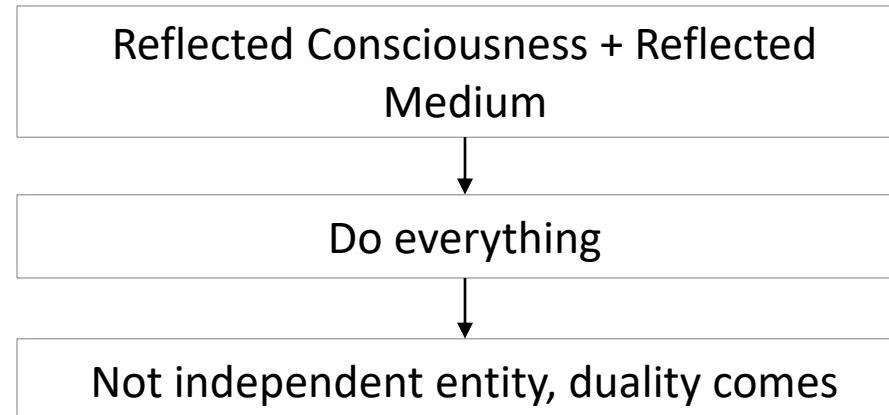
यद्वै तन्न पश्यति पश्यन्वै
तन्न पश्यति, न हि

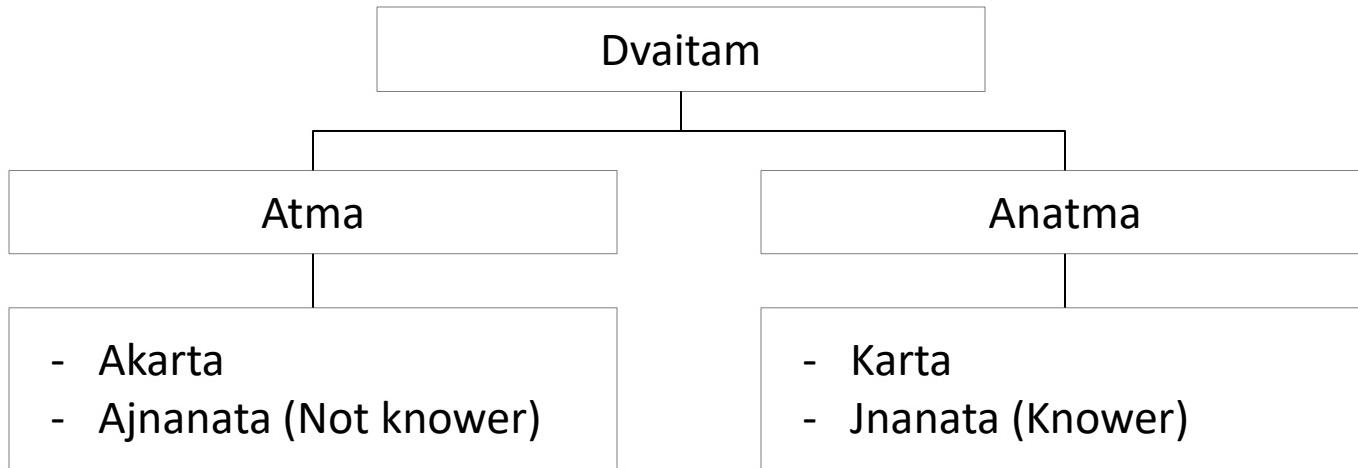
द्रष्टुर्द्रष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdrṣṭeर्विपरिलोपो vidyate'vināśitvān |
na tu taddvitīyamasti
tato'nyadvibhaktam yatpaśyet || 23 ||

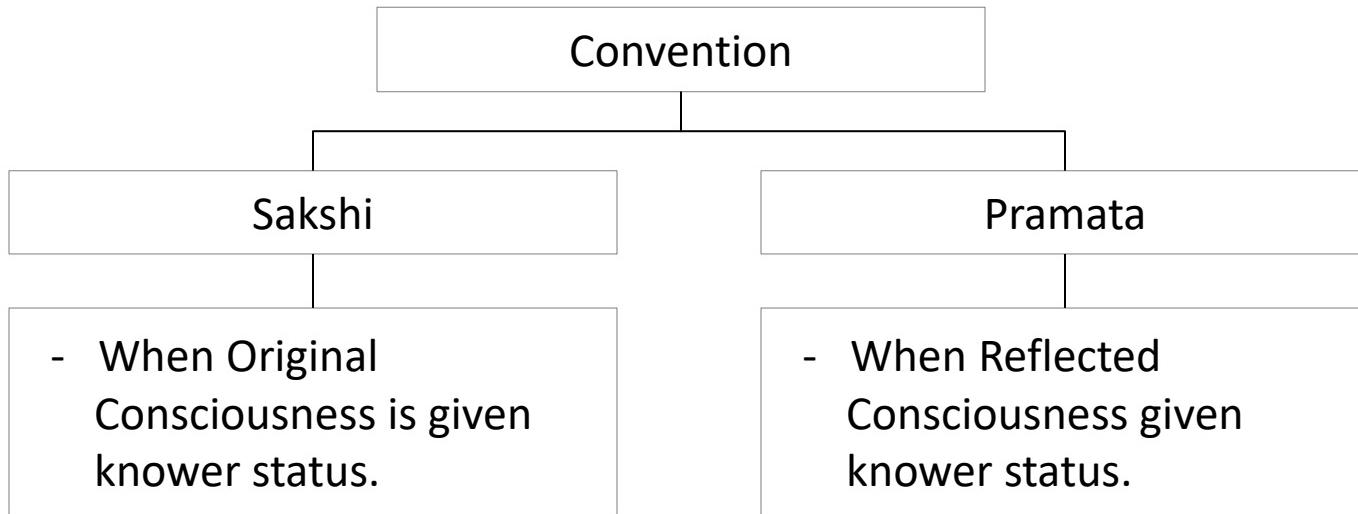
That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- Original Consciousness called Vingnyata – knower.
- When knower status given to Jiva, Atma also is present there.
- Change is not message conveyed.
- In the knower, Original Consciousness is also component – should not forget.





- Therefore Upanishad wants to give knower status to Original Consciousness also.



- Both can't be independently Pramata.
- We use language to convey knower status in 2 ways.
- All joint ventures only.

- Original Consciousness can't be Sakshi without Reflected consciousness + Reflected Medium.
- Reflected Consciousness can't be Pramata without Original consciousness.
- Together they are knower.

Gita :

- Knower status to Original Consciousness
- Rare Sloka

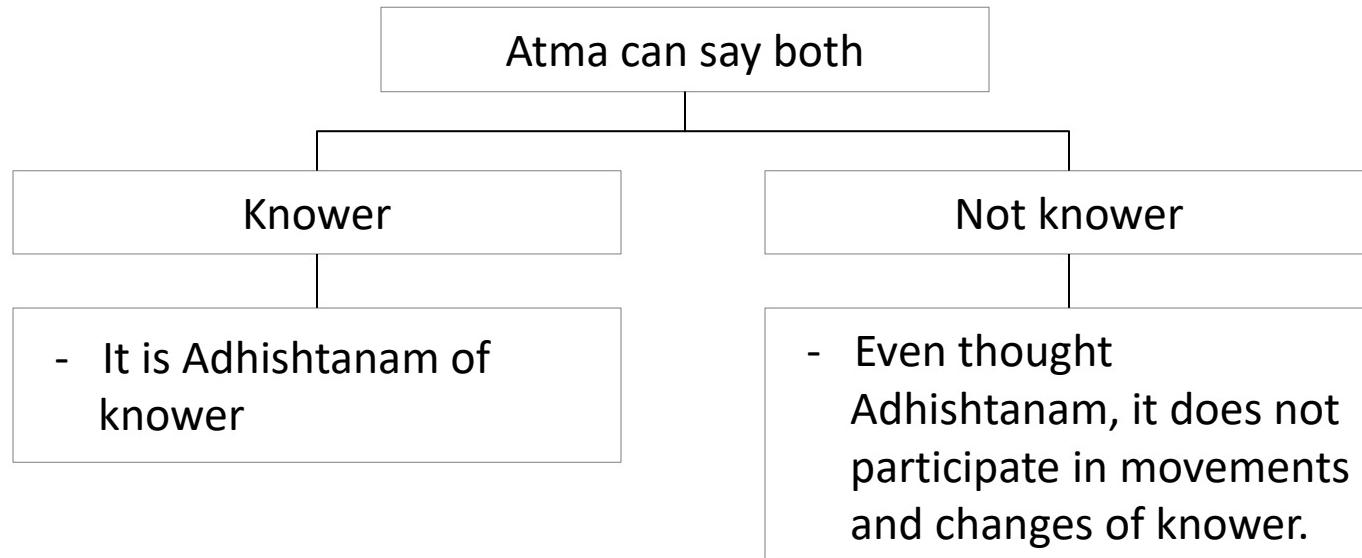
उपद्रष्टानुमन्ता च
भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

**upadraṣṭānumantā ca
bhartā bhōktā mahēśvarah |
paramātmēti cāpyuktah
dēhē'smin puruṣah parah || 13.23 ||**

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

- In this body Paraha – Purusha Asti = Paramatma = Original Consciousness.
 - Upadrashta
 - Anumantha
 - Bharata
 - Karta
 - Bokta
- }
- Normally we say Ahamkara is Karta – Bokta
 - Atma is Akarta – Abokta
 - Most popular approach

- Krishna peculiarly gives Bokta status to Original Consciousness.
- Idea : Reflected Medium + Reflected Consciousness become Bokta status only if Original Consciousness is also there.
- Bokta status – share goes to Reflected Medium + Reflected Consciousness + Original Consciousness.
- Because of Bokta status, consciousness does not undergo any change.
- Kalpita Boktrutvam of Original Consciousness.
- Kalpita Jnatrutvam can be given to Atma.

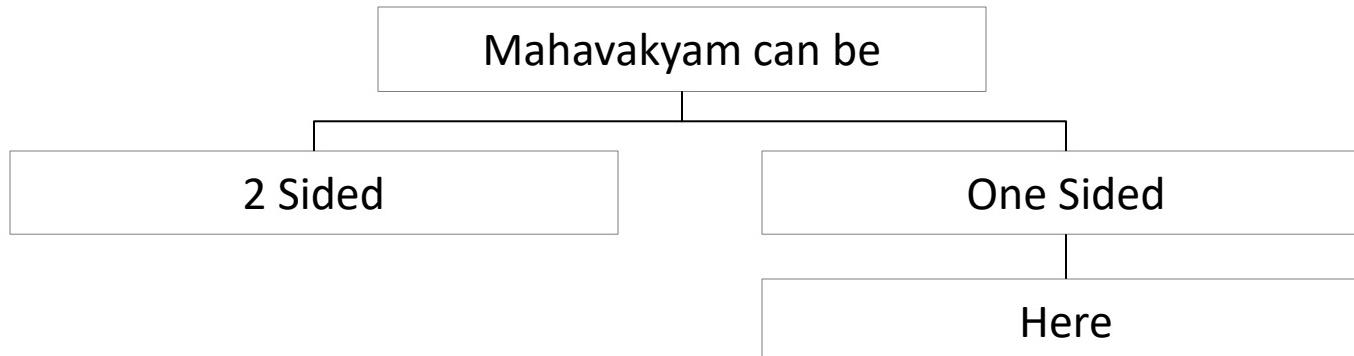


- Not verbal jugglery but done with proper understanding according to nature of Atma and Anatma.
- Introductory note upto this.

Second Message :

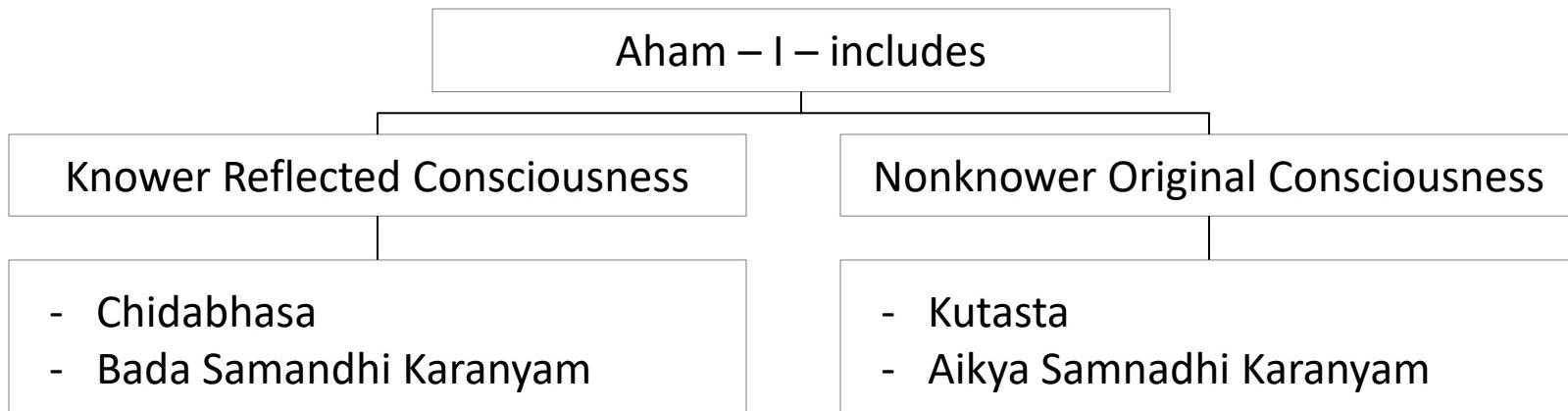
- Original Consciousness can be given knower status.
- Original Consciousness need not be given knower status.

First Message :



Nishchaladasa :

- **Original Consciousness is non-knower.**
- Kshetrajna – got knower status.
- **Reflected Consciousness is knower.**



- Aham Brahma Asmi possible.
- Nishchaladasa in Naishkarmya Siddhi talks only of Bada Samanadhi Karanyam.

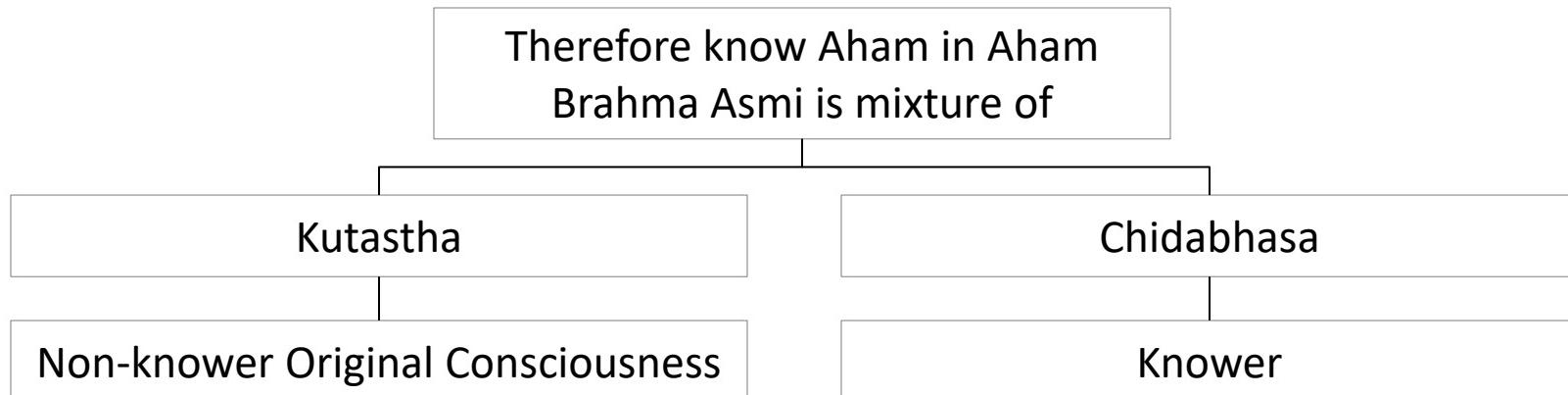
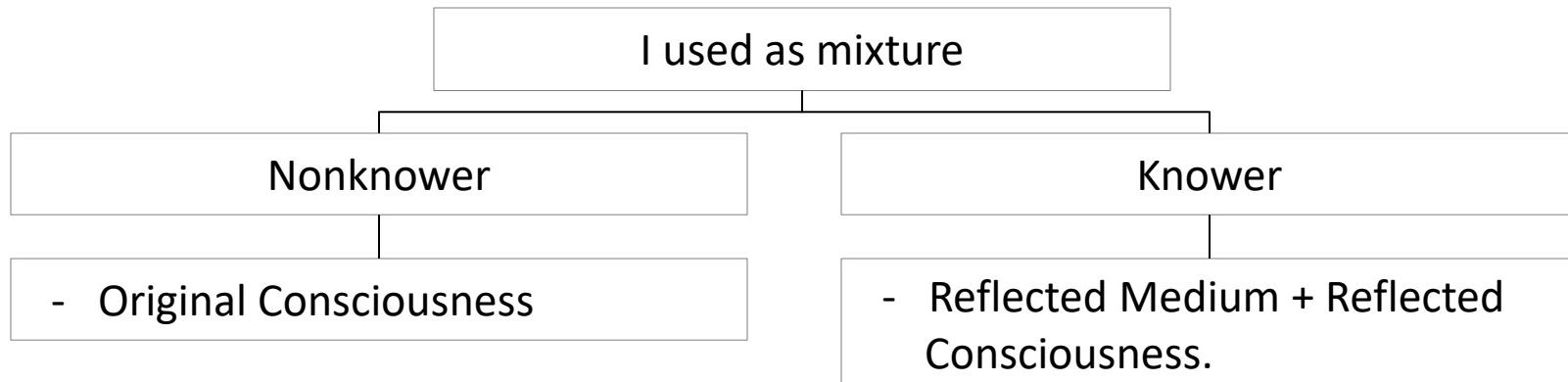
Topic 198 :

(१९८) अहंशब्दस्य द्वावर्थौ; तत्र कूटस्थस्य ब्रह्मणा मुख्यसामानाधिकरण्यम्, चिदाभासस्य बाधायां सामानाधिकरण्यं च —

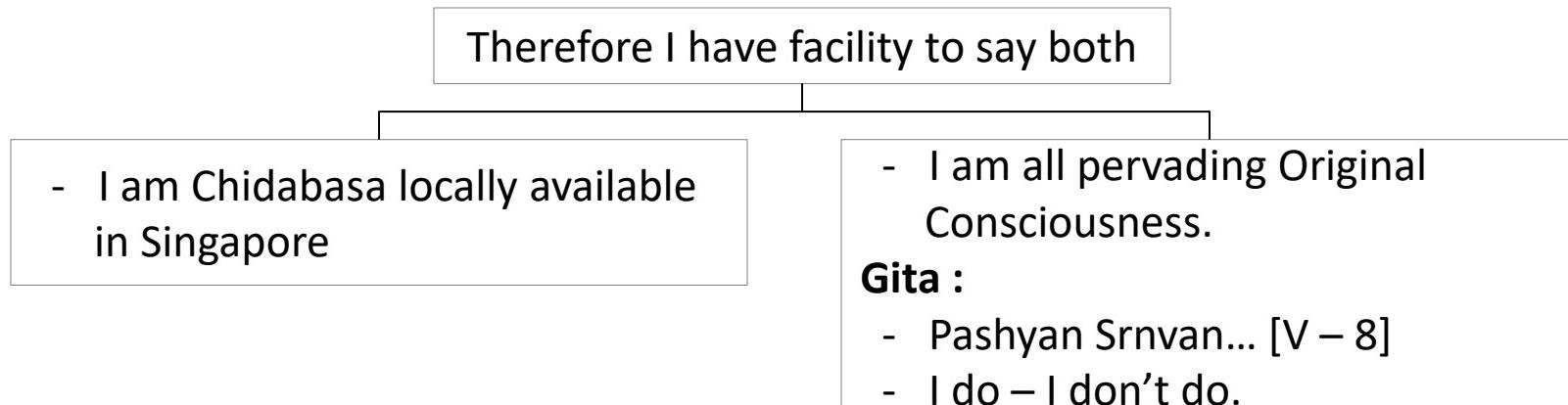
हे सोम्य । ‘अहं ब्रह्म’ इति ज्ञानं बुद्धिसहिताभासस्यैव जायते, न तु कूटस्थस्य । तथापि स आभासः कूटस्थं स्वस्वरूपं चैकीकृत्य स्वात्मतया ‘अहं’ इति जानाति । तथा च कूटस्थसहितचिदाभासः ‘अहम्’ इति शब्देनगृह्यत इति, स एव अहंशब्दस्यार्थः ।

For nonknower original Consciousness	For knower Chidabasa
- Aikya Samanadhi Karanyam	- Badayam Samanadhi Karanyam

- **Nishchaladasa says – knower is only Reflected Medium + Reflected Consciousness.**
- This Jnanam for Buddhi – Reflected Medium – Chidabasa – Reflected consciousness.
- Original Consciousness not knower.
- Even though Original Consciousness is not knower, when student uses word I, and he means primarily Chidabhasa but alongwith Chidabhasa non knower original Consciousness is included in word I.



- Knower, non-knower mixture is meaning of Aham.



नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघन्
अशनन्नाच्छन्स्वपञ्चसन् ॥ ५-८ ॥

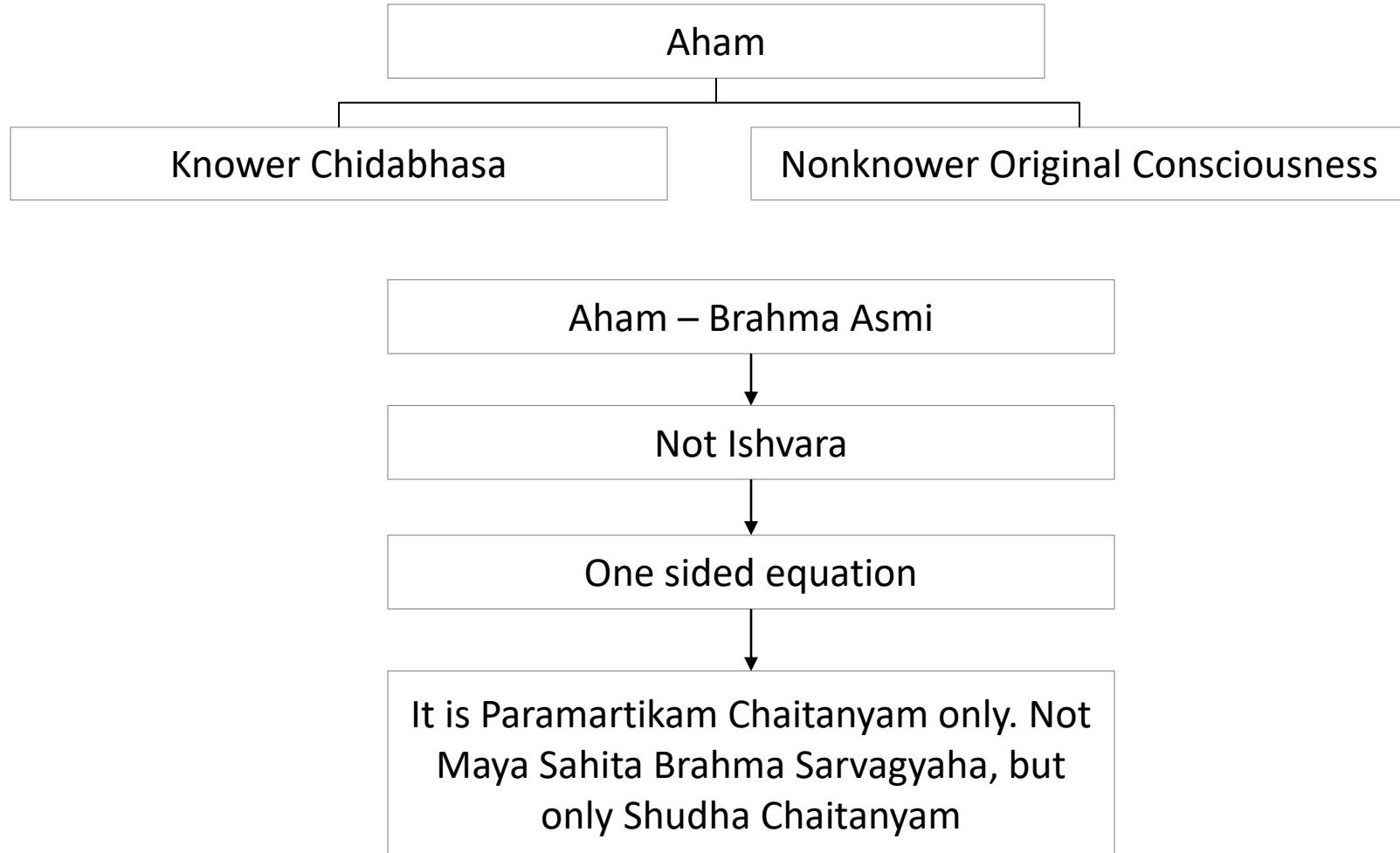
naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan || 5-8 ||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

I do	I don't do
Take Reflected Consciousness part	Take Original Consciousness part

तत्र 'अहम्' इति शब्देन प्रतीयमान-कूटस्थस्य सर्वदा ब्रह्मणा सहाभेदः सिद्ध एव; यथा घटाकाशमहाकाशयोरभेदः सर्वदा सिद्धस्तद्वत् । अनेतैव हेतुना कूटस्थस्य ब्रह्मणा सह मुख्यसामानाधिकरण्यं वेदान्तशास्त्रेष्वभिधीयते । यस्य वस्तुनो येन वस्तुना सहसदाभेदसम्बन्धोऽस्ति तस्य वस्तुनस्तेन वस्तुना सह मुख्यसामानाधिकरण्यम् उच्यते । यथा घटाकाशस्य महाकाशेन सह मुख्यसामानाधिकरण्यं भवति । इत्थं कूटस्थब्रह्मणोः सदाभेदस्य सत्त्वात् कूटस्थस्य ब्रह्मणा सहमुख्यसामानाधिकरण्यं भवति । तस्मादहमितिशब्दबोध्यस्य कूटस्थस्य ब्रह्मणासह सदाभेद एवास्ते ।

- Preparation ready.



I – mixture of both

Can use according to intention of speaker

Chidabasa knower

Non knower

- Then Aham Brahma Asmi is falsification of knower Chidabasa.
- Chidabasa does not exist separate from Brahman
- Chidabhasa Mithyatva Nishchaya is message of Mahavakyam
- Bada Samanadhi Karanyam

- Original Consciousness
- Entire world is Brahman.

Chandogya Upanishad :

- Sarvam Khalu Idam Brahman...
- Purusha evedam Vishwam Karma
- World is Brahman
- What is meaning of world – Drishya Nama Rupa Prapancha
- And with Brahman what is relationship
- Bada Samanadhi Karanyam
- Not equating Mithya world to Satyam Brahman
- Can't have Aikya Samanadhi Karanyam.

Chandogya Upanishad :

सर्वं खल्विदं ब्रह्म तज्जनानिति शान्तं उपासीत ।
अथ खलु क्रतुमयः पुरुषो यथा क्रतुरस्मिन्लब्धो के
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं
कुर्वीत ॥ ३.१४.१ ॥

sarvam khalvidam brahma tajjalaniti santa upasita |
atha khalu kratumayah puruso yathakraturasmi mloke
puruso bhavati tathetah pretya bhavati sa kratum
kurvita || 3.14.1 ||

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3 - 14 - 1]

- It means falsification of world only.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahma-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Bada Samanadhikaranyam.

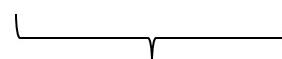
Gita :

**ब्रह्मार्पणं ब्रह्म हविः
ब्रह्मान्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥**

**brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||**

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

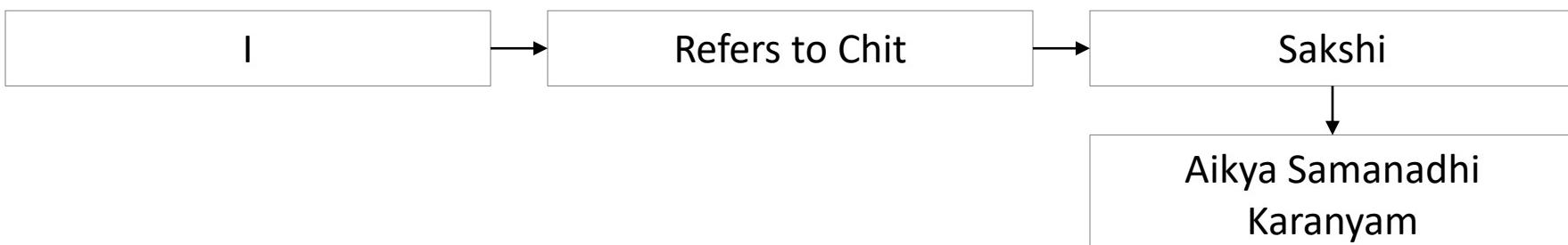
- Bada – Samanadhikaranyam.
- Havis = Part of world
- Kriya – Karaka Upa-mardaha



Bada Samanadhi Karanyam

- Falsification of Chidabhasa is done if meaning of I – is Chidabhasa.

2nd Approach :



2 Big Paragraphs :

- Aikya – Mukhya – Samanadhi Karanyam
- Bada – Samanadhi Karanyam

Revision (147)

Topic 198 :

यस्य वस्तुनो येन वस्तुना सहसदाभेदसम्बन्धोऽस्ति तस्य वस्तुनस्तेन वस्तुना सह
मुख्यसामानाधिकरण्यम् उच्यते । यथा घटाकाशस्य महाकाशेन सह
मुख्यसामानाधिकरण्यं भवति । इत्थं कूटस्थब्रह्मणोः सदाभेदस्य सत्त्वात् कूटस्थस्य ब्रह्मणा
सहमुख्यसामानाधिकरण्यं भवति । तस्मादहमितिशब्दबोध्यस्य कूटस्थस्य ब्रह्मणासह सदाभेद
एवास्ते ।

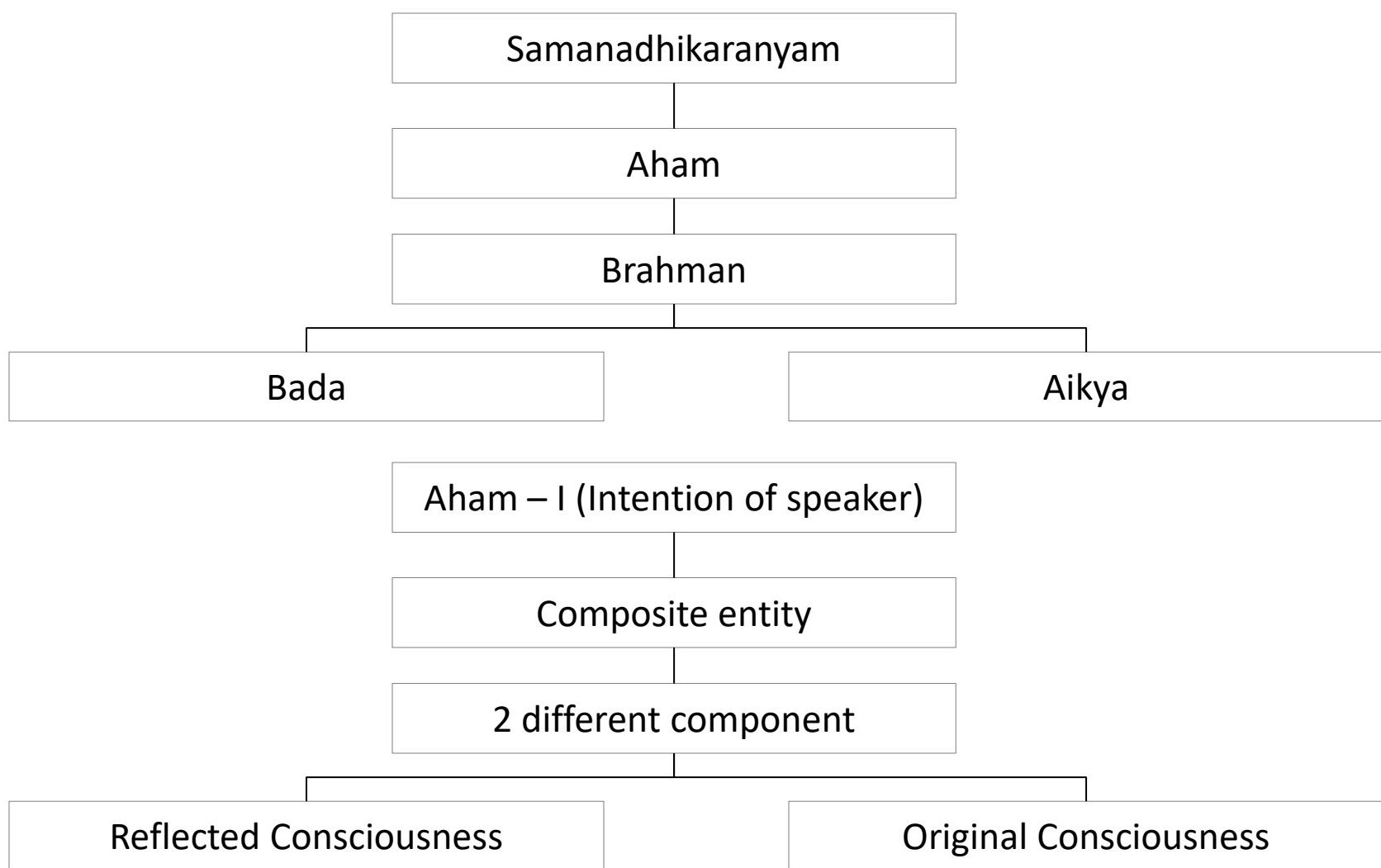
2 Topics

Locus of Aham Brahma Asmi

- Vritti Jnanam
- Chidabhasa + Mind
- Vritti modification
- Kutastha Chaitanyam
can't entertain Vritti

Aham Brahma Asmi

- What type of Samanadhi Karanyam between Aham and Brahman?



- If you separate Reflected Consciousness + Original Consciousness, you cannot say I.
- Reflected Consciousness by itself can't say I, Reflected Consciousness can't exist without Original Consciousness.
- Original Consciousness = Akarta, Abokta
= Mixture always involved in Aham.

Aham - I

(I) Original Consciousness component

- Original Consciousness Brahman = All pervading consciousness
- Aikya Samanadhikaranyam (AS)
- Original Consciousness and Brahman – always non-different.

(II) Reflected Consciousness Component

- Bada Samanadhi Karanyam (BS)

(I) Aikya Samanadhikaranyam (AS) :

- When relation between 2 things are total oneness, it is Mukhya Samanadhi Karanyam.
- In all 3 periods of time between Original Consciousness and Brahman it is Abheda Sambandha.
- Contradictory word – Sambanda, always 2 – Abheda Sambanda = One.
- Relationship is one of non-difference.
- Means no relationship.
- There is only seeming difference but no actual difference.

Relationship between 2 words called



Mukhya Samanadhi Karanyam



Only word relationship, not meaning

- Padartha – Abheda Sambandha.

Example :

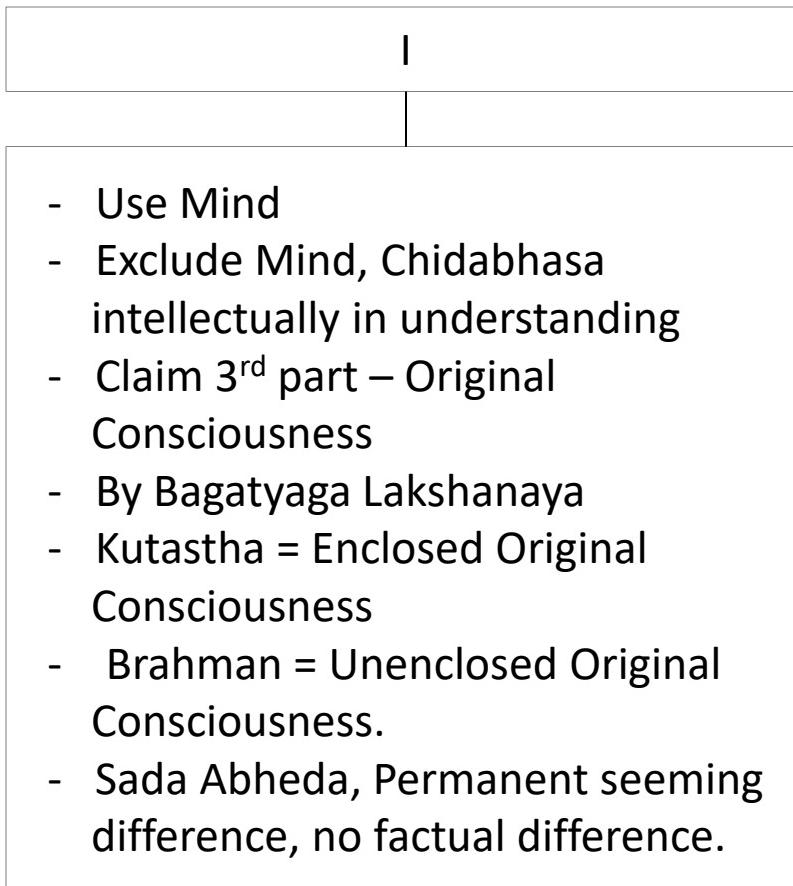
- Pot enclosed space and all pervading space, there is total identity.
- You can't say Pot space is part of total space.
- Our thinking :

Pot space is part of total space.

Mandukya Upanishad : Karika

- Yatha Ghata Kashasya Maha Avayava... part negated.
- What is wrong if you say – Pot space is part of total space?
- **Space is always indivisible, Akhanda, can't have parts.**
- Niravayavatvat – don't forget – then can say Aham Brahma Asmi.
- Ghatakasha Mahakasha eva, Natu Avayava or Amsha.
- Therefore Mukhyasamanadhiranyam (MS).

- Mukhya and Aikya – same.
- Apply here to Aham Brahma Asmi.



Student can say without reservation :

- I am all pervading consciousness.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam |
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

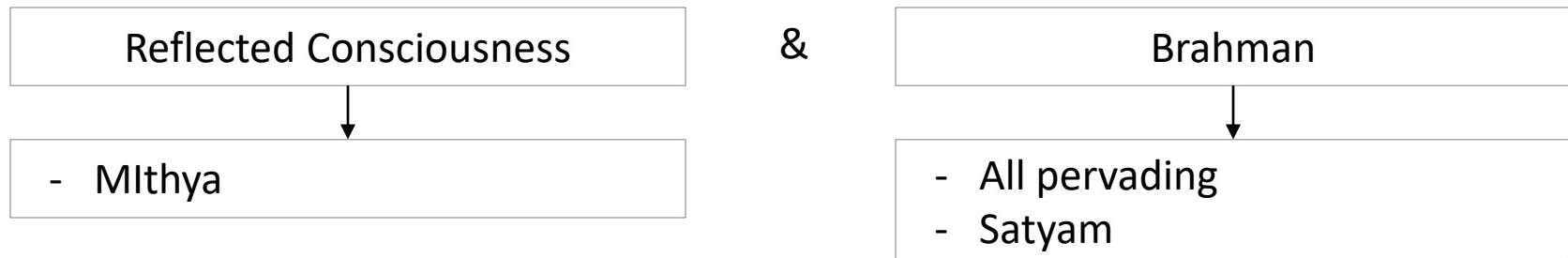
II) Bada Samanadhi Karanyam (BS) :

- Naishkarmya Siddhi – Bada Samanadhikaranyam and Aikya Samanadhikaranyam in different places.

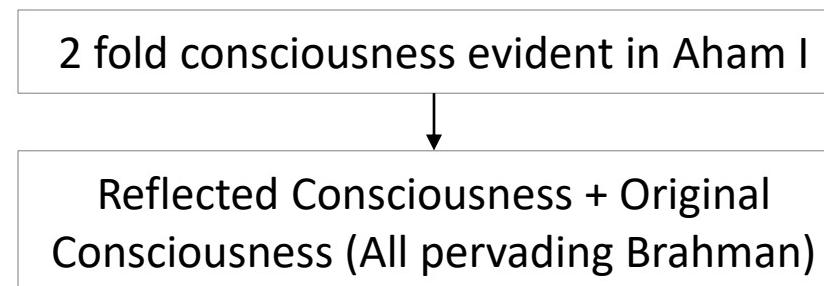
‘अहम्’ इति शब्देन प्रतिभासमानचिदाभासस्य तु ब्रह्मणा सह स्वस्वरूपबाधपूर्वकमेवाभेदः सिद्ध्यति । तस्मात् वेदान्तशास्त्रेष्वाभासस्य ब्रह्मणासह बाधायां सामानाधिकरण्यमेवोच्यते । यस्य हि वस्तुनः स्वरूपनाशपूर्वकं येन वस्तुना सहाभेदो जायते, तस्य वस्तुनस्तेन वस्तुना सहबाधायां सामानाधिकरण्यम् उच्यते । यथा मुखप्रतिबिम्बस्य स्वरूपबाधपूर्वकमुखरूपविम्बेनाभेदस्य दृष्टत्वात्प्रतिबिम्बो मुखमेव नान्यत्, अतः प्रतिबिम्बस्यविम्बेन सह बाधायामेव सामानाधिकरण्यं भवति; यथा वा स्थाणौ पुरुषभ्रमानन्तरं विचारात् स्थाणुत्वेन ज्ञाने सति ‘पुरुषः स्थाणुरेव’ इति पुरुषस्यस्थाणुना सह बाधायामेव सामानाधिकरण्यं जायते; तथाभासस्यापिबाधानन्तरमेव ब्रह्मणा सहाभेदः सम्भवति ।

Bada Samanadhi Karanyam (BS) :

- I – Intended meaning
 - Reflected Consciousness part.

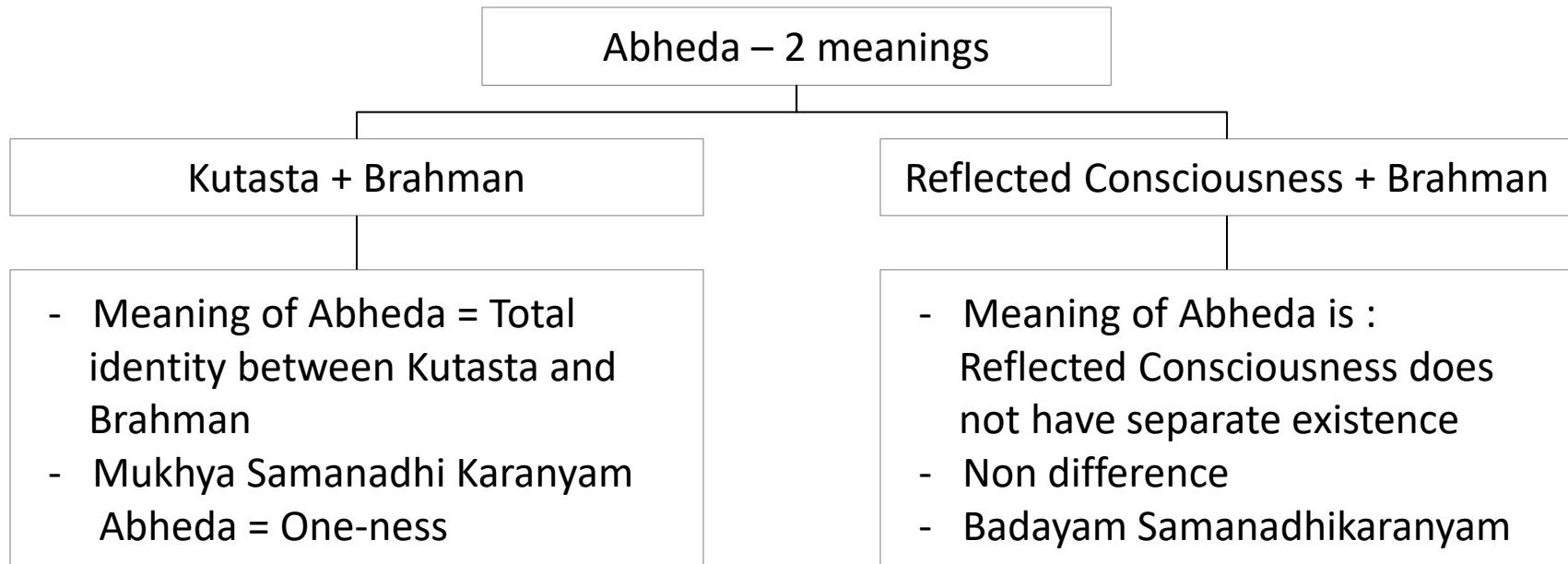


- Not identical.
- Understand there is no Mithya Vastu separate from Brahman, no independent existence.
- Negation of independent existence called Badayam Samandhikaranyam.
- By using Aham, Original Consciousness is in word I, Reflected Consciousness also shines.



- Reflected Consciousness loses its Svarupam in Bada Samanadhikaranyam.
- Svarupam = Independent existence Svatantara.

- Independent existence of Reflected Consciousness is Baditam – negated.
- Understand – Moonlight is sunlight.



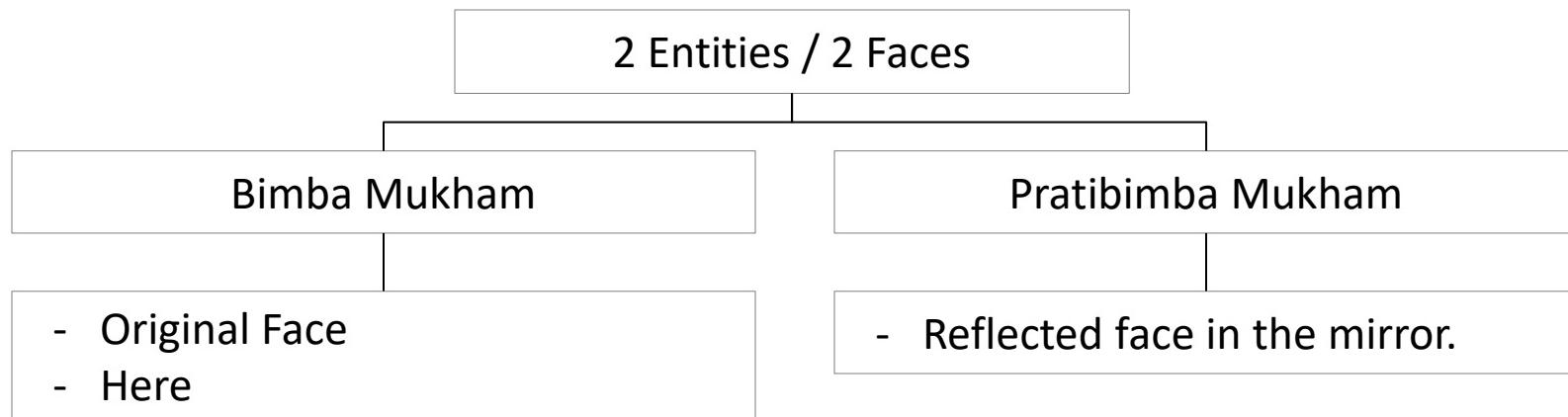
- In Vedanta, for Chidabhasa, Badayam Samanadhi Karanyam.

Definition of Bada Samanadhikaranyam (BS) :

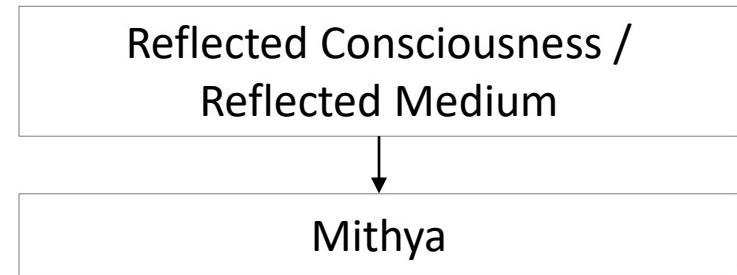
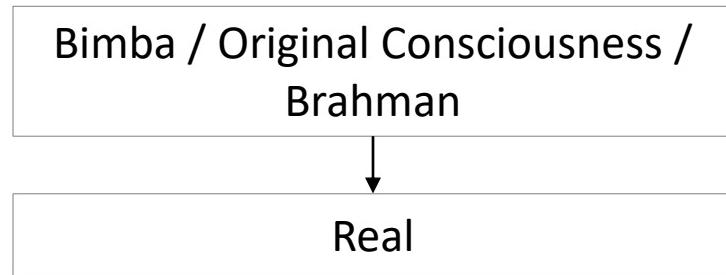
- All definitions in Vichara Sagara brilliant.
- When one entity loses independent existence which I have wrongly attributed.
- After the statement wrongly attributed independent existence is knocked off.
- Svarupa Nasha Purvakam = Independent Satta, existence.
- Reflected Consciousness loses existence, it does not have separate existence.

- Therefore it is non-different than other entity which has got independent existence.
- Pot is clay = Bada Samanadhikaranyam.
- Pot loses its independent existence and it is non-separable from clay = Pot has dependent existence.
- Pot = clay = Example of Bada Samanadhikaranyam.
- Pot is non-separate from clay which has independent existence.
- Svarupa Nasha Poorvakam, loosing its existence.
- It becomes nondifferent from Brahman which has got independent existence, Satyam.

2 Examples :



- Pratibimba Mukham, Bimba Mukham eva.
- Bada Samanadhikaranyam – Because Pratibimba Mukham loses its existence and it becomes non-separate from Bimba Mukham.
- Difference is seeming, no difference at all.



- Independent existence negated without Bimba.
- Nondifference is established, not identity.
- Reflected face is Original face only, seemingly different.

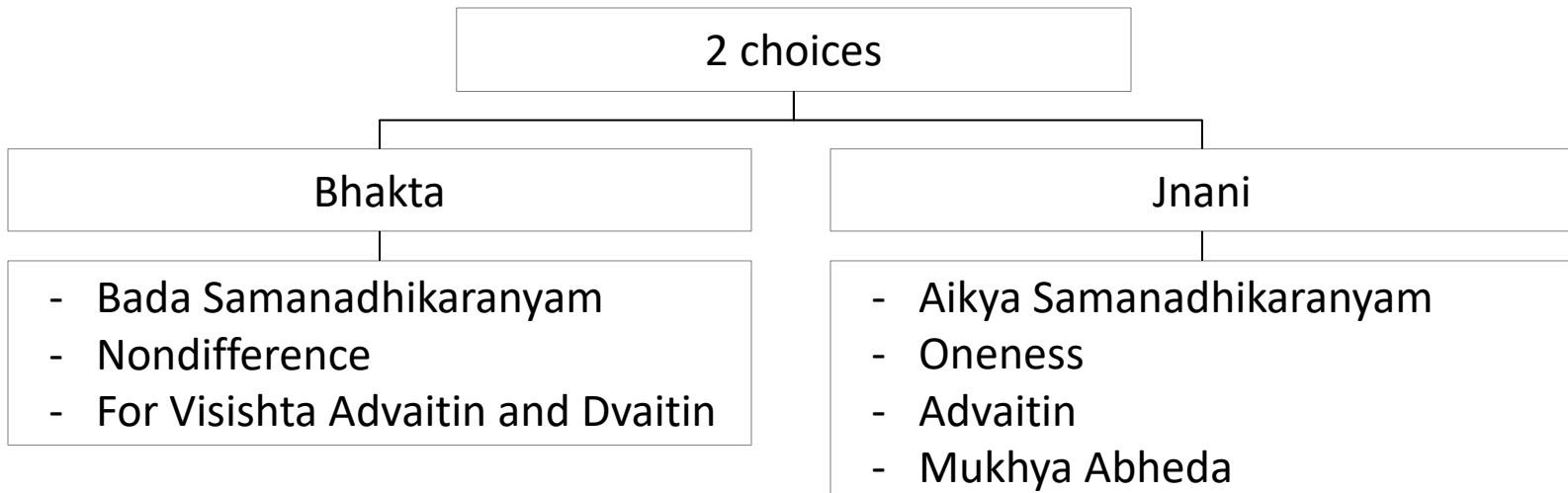
2nd Example :

- In Sthanu, stump of tree, person sees thief, humanbeing.
- Guru : Thief is stump.
- Thief – stump – equated – not Aikya Samanadhikaranyam, but Bada Samanadhikaranyam.
- Thief loses its independent existence, only appearance, non-different from stump.
- **After Bada, student can say :**
 - **Bhaktas like – Bada Samanadhikaranyam**
 - **Oh Lord – you alone are there, I am not there at all, Sharvanagathi.**
 - **Address Bhakta – use Bada Samanadhikaranam.**
 - **You alone are there oh Lord, I am not there, right.**

- Keep meaning of Chidabasa – in I and tell Bhagawan, you, Brahman alone are there.
- Everything is there, I am not there.

Hard Core Vs Student :

- Drop Reflected Consciousness, come to Sakshi Chaitanyam.
- Say I am Brahman.
- No world separate from me.
- No mind, Chidabhasa separate from me.
- **What about God – even god, if he is object, that God cannot exist separate from me.**
- Advaitin Jnani merges Bhagawan into him, uses Aikya Samanadhikaranyam.
- Bakta will merge himself into Bhagawan, uses Bada Samanadhikaranyam.
- Whether you want to be Jnani or Bhakta, you have a choice.
- I am not there, Lord you alone are there, is Sharanagathi Tatvam.



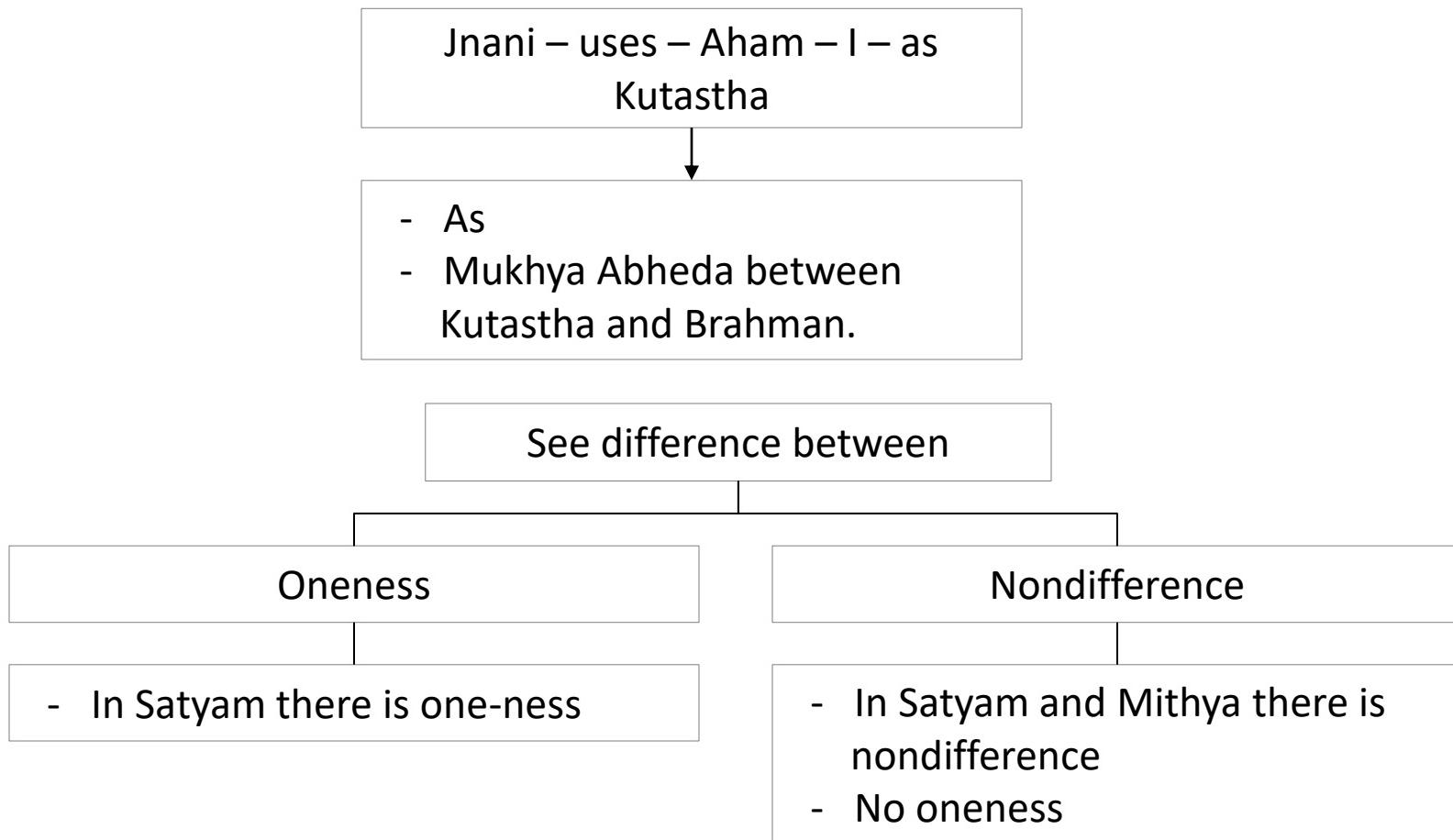
तस्मात् ‘अहम्’ इति शब्दबोध्याभासो ब्रह्मैव, न ततोऽन्यः । आभासस्य ब्रह्मणा सहेदृशो
वाधायां सामानाधिकरणं सम्भवति । हे सोम्य । इत्थमेव ‘अहम्’ इति शब्दगम्यस्य कूटस्थस्य
ब्रह्मणा सहमुख्याभेदः, आभासस्य तु वाधायामभेदः इति जानीहि ।

Conclusion of Bada Samanadhikaranyam :

Bhaktas “I” :

- Refers to Chidabhasa.
- Feels small
- Naichya Bhava
- True Bhakta I am nothing, I am small.
- Self effacing person.
- Bada Samanadhikaranyam.
- Finite, located only where mind is.
- Alpaha, Nichaha
- Can’t exist without you, Brahman
- I am not, you alone are.

In this manner :

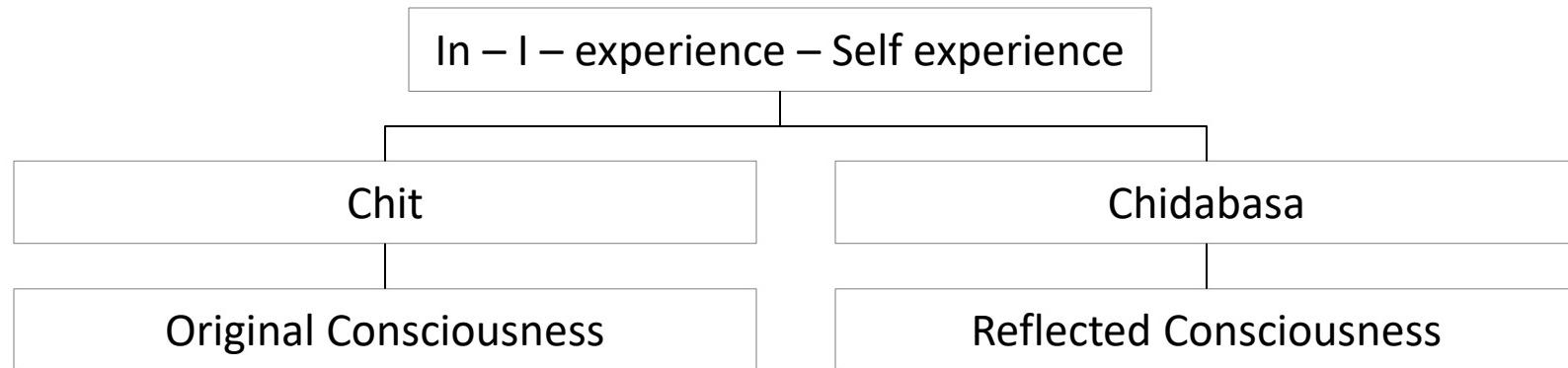


- In every topic, apply mind whole heartedly.
- Vibhuti yoga – an sleep, everything talking, remembering, forgetting power Bhagawan glory, nothing to think.
- Intellectual heating in Vichara Sagara.

Topic 199 – 218 :

(आ. १९९-२१८) कूटस्थाभासयोः ‘अहंवृत्तौ’ भानं किंक्रमेणोत क्रमं विनेति विचारः —

- Important – subtle enquiry.
- Nobody experiences pure Original Consciousness or Reflected Consciousness at any time.



Kena Bashyam :

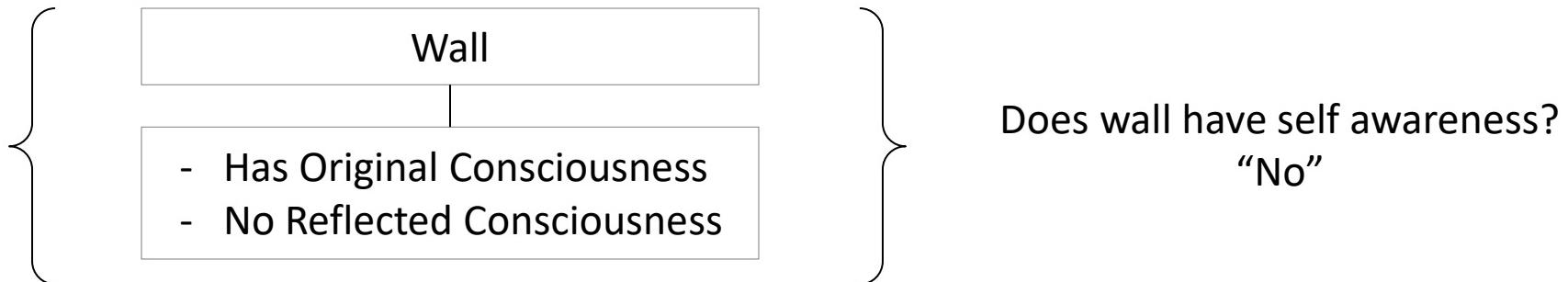
I) Pure Reflected Consciousness can't be experienced in self awareness.

- “I am” – Reflected Consciousness + Original Consciousness alone experienced.
- Pure Reflected Consciousness can't exist without original face.
- Can't leave reflection and come away.
- In self awareness, Reflected Consciousness adulterated with Original Consciousness.

II) Can we experience Original Consciousness in self awareness?

- Never.

- In wall – is Original Consciousness there?
- Consciousness is all pervading and is present as existence principle.
- Reflected Consciousness possible only if Karana Shariram – Mind is required.
- If no mind, no Reflected Consciousness.



- Pure Original Consciousness can never have self awareness.
- Self awareness requires Original Consciousness + Reflected Consciousness.
- Only when Reflected Consciousness comes into existence, thought I am will come.
- Only when Reflected Consciousness comes, in the mixture alone, self awareness arises in the form of “I am”.
- In Aham – Vritti – there is always a mixture of Original Consciousness and Reflected Consciousness.
- Kena Bashyam – don't go to meditation for experiencing pure awareness in Nirvikalpaka Samadhi.

Logic :

- In Nirvikalpaka Samadhi, they will remove all thoughts.
- Mind gone.
- Reflected Consciousness gone.
- Pure Original Consciousness – left behind in Nirvikalpaka.
- They will be exactly like stone wall – pure existence.
- When you eliminate Reflected Consciousness, you will loose self awareness, will become pure awareness.
- For understanding, gaining knowledge, you must always remain as mixed awareness alone.
- Be as Pramata, to study Shastra in class, don't meditate.
- Don't remove thought and mind, you can't even listen.
- Keep Original Consciousness, Reflected Consciousness, mind gain knowledge Aham Brahma Asmi by excluding Reflected Consciousness in understanding.

Topic :

- Self awareness is always a mixture Reflected Consciousness + Original Consciousness.
- Mixture in self awareness, Reflected Consciousness + Original Consciousness come simultaneously or sequentially.
- Like marriage... Original Consciousness at birth and Reflected Consciousness will come.

Pramenava

or

Yugapathva

- Sequentially appear in self awareness called I thought

- Simultaneously

- How Reflected Consciousness + Original Consciousness appearance in self awareness – I – thought.
- Do they appear sequentially or simultaneously?

Answer :

- Simultaneously

When person dies :

- Sukshma Shariram and Karana Shariram goes away, dead body is there, no Reflected Consciousness, therefore, no self awareness.
- **Self awareness requires Reflected Consciousness.**

Revision (148) :

Topic 199 :

(१९९) प्रश्नः — हे स्वामिन्, अहंवृत्तौ साक्षिचिदाभासयोः प्रतिभानं भवतीति भवतोक्तम् ।
तत्र किं तयोर्युगपत्रतीतिर्जायते, उत कालभेदेनेति मे संशयः । तन्मे भवान् विस्पष्टं बोधयतु ।

2 questions

- What is locus of knowledge
Aham Brahma Asmi
- Knowledge takes place in mind + Chidabasa
- An knowledge takes place in form of Vritti.
- Mind alone is locus of Vritti.

- In Aham Brahma Asmi what type of Samanadhikaranyam has to be employed?
- Both Aikya Samanadhikaranyam and Bada Samanadhikaranyam can be used depending on meaning of I.
- **I – Has :**
 1. Chit Brahman
 2. Chidabasa
- Brahman always of Chit
- Chit of Brahman and Chidabasa of I only Bada Samanadhikaranyam.
- Chidabasa dismissed as Mithya.

I) I taken as Chidabasa :

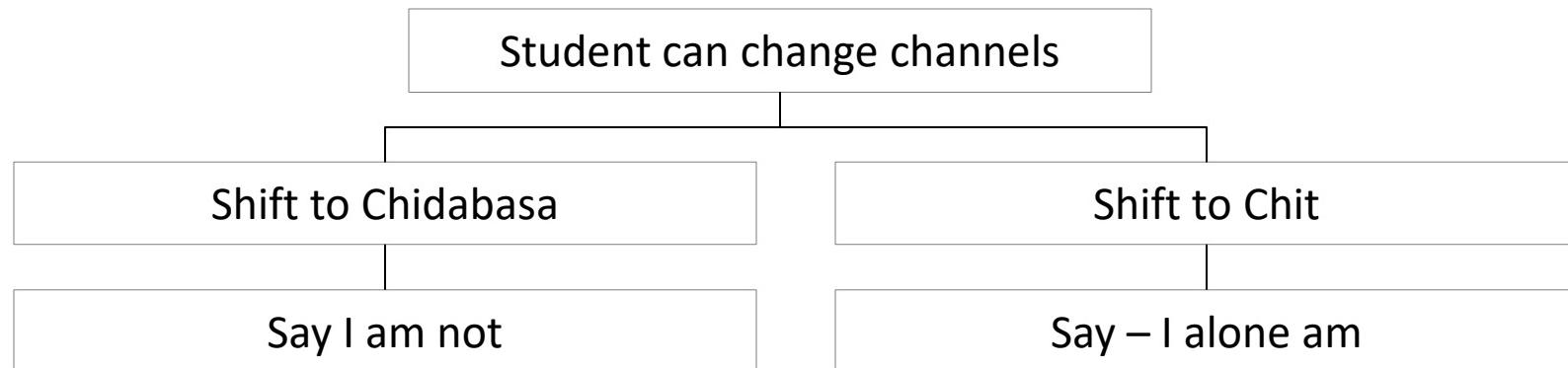
- Bada – Means Mithyatvena Avagataha.
- As Chidabasa, I don't exist separate from Brahman, Mithya.

I) I taken as Chidabasa :

- Bada – Means Mithyatvena Avagataha.
- As Chidabasa, I don't exist separate from Brahman, Mithya.

II) I – taken as Chit – Satyam :

- Satyam Brahman cause of dismiss Satyam Kutastaha.
- Satyam Kutastha can't dismiss Satyam Brahman.
- Both join together as Aikya Samanadhikaranyam – nondifference between Aham and Brahman.



Chimayananda :

- Instead of saying – “I am alone” – remember “I alone am”.
- Braheimadiam Jagan – Cha Kala Chinmatram...
- **No loneliness – I am nondual truth, which is always there.**
- No 2nd thing for me to miss.
- Loneliness = Missing a company.

Samsara	Moksha
- I am alone	- I alone am

Enjoy

Bada Samanadhikaranyam

Aikya Samanadhikaranyam

- Type of Agyanam, Brahma Jnanam and Mechanism of Brahma Jnanam.
- Epistemology – Science of knowledge.

Knowledge

Worldly knowledge

Atma Jnanam

- Subtle topic, do Mananam, absorb, see relevance.
- Why do we get into hair splitting issues.
- Topic Kutastha Bhasayoho Aham Vrittou Bhanam.
- I – thought = Aham Vritti

= Self Awareness

= I am

Chit	All pervading Chit
<ul style="list-style-type: none"> - Kutastha / Sakshi - Chaitanyam enclosed in the Shariram 	<ul style="list-style-type: none"> - Brahman

- Revelation of Chit and Chidabasa simultaneous.



Topic 200 – 208 :

(आ. २००-२१८) पूर्वप्रश्नस्योत्तरम् —

(२००) अहंवृत्तौ साक्षिचिदाभासयोर्युगपद्धानम् — हे सोम्य, विस्पष्टं सारतरमुत्तरमुच्यते, शृणु सावधानमनाः । एतच्छ्रवणजन्यज्ञानसूर्यप्रकाशोदयमात्रेण गाढाज्ञानरूपतमो निःशेषं विनष्टःक्षयति । हे शिष्य, साक्ष्याभासावुभावप्यहंवृत्तौ युगपदेव प्रतीयेते । वेदान्तप्रकरणेषु सर्वत्र ‘आभासः’ इति शब्देनान्तःकरणसहितचिदाभास एव ग्राह्यः । अन्तःकरणसहितचिदाभासः साक्षिणो विषयतया भाति । साक्षी तु स्वयंप्रकाशतया भाति । चिदाभाससहितान्तःकरणवृत्त्या न साक्षी विषयीक्रियते ।

- Simultaneously Chit + Chidabhasa rise.
- Jnanam rises inform of Surya Udaya, in the mind full of nocturnal darkness – thick ignorance perishes.
- Sakshi (Original Consciousness) + Reflected Consciousness – Chidabasa, both rise and shine in I thought – Aham Vrittou.
- Reflected Consciousness – includes – Reflected Medium.
- Antahkarana Sahita Chidabasa is object of Sakshi.

I – can be used for

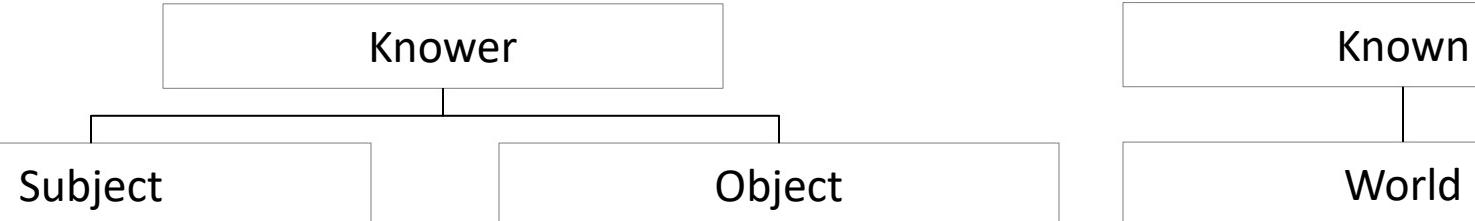
Reflected Medium

Reflected Consciousness

Original Consciousness

- World = Known

Binary format :

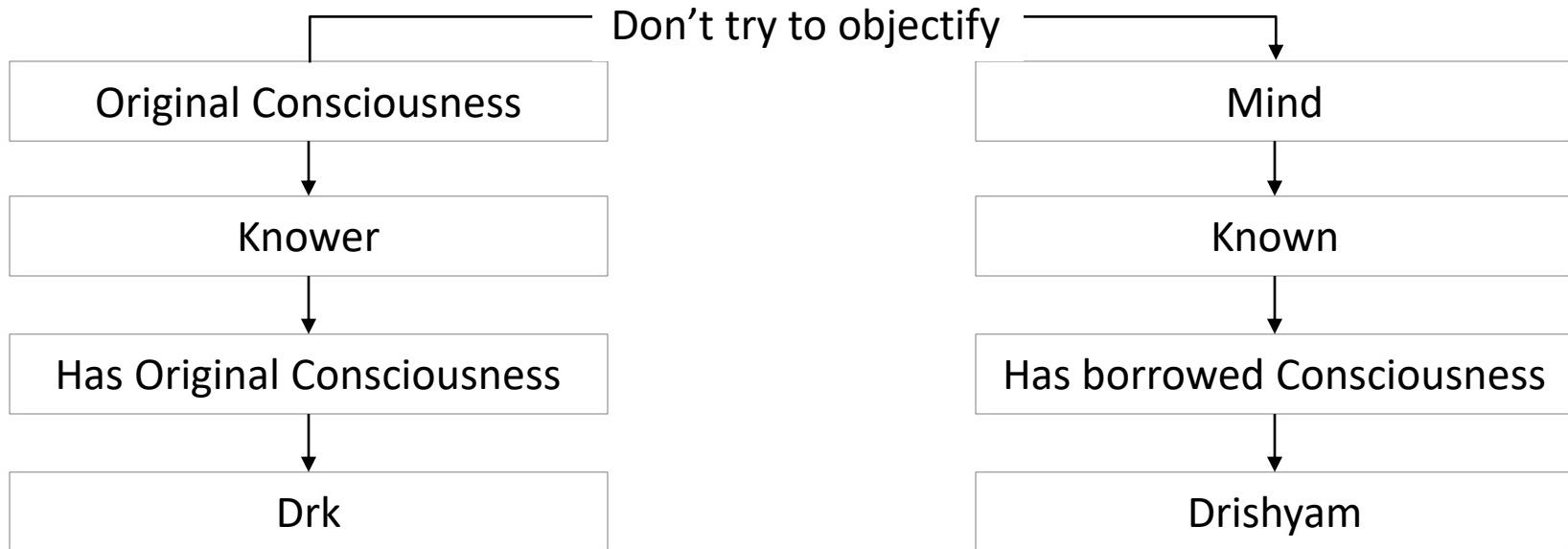


- Once you separate knower, there will be no known.

Original Consciousness	Original Consciousness
<ul style="list-style-type: none"> - Knower - Only when together with Reflected Consciousness + Reflected Medium - Mind + Chidabasa called known. 	<ul style="list-style-type: none"> - By itself - Not knower

Mind – Known	Knower
<ul style="list-style-type: none"> - Mind gets knower status because of borrowed consciousness. 	<ul style="list-style-type: none"> - Has Original Consciousness

- Original Consciousness by itself can't be knower.



- Without separating them, I called one as Drk other as Drishyam.

In composite knower :

- Reflected medium + Reflected Consciousness are presented as Drisyam or object of knowledge – even though integral part because they have borrowed consciousness.
- Called Vishaya, Drishyam, object.
- Original Consciousness, independently not knower – Drk - Kshetrajna, knower because it has its own consciousness and lends consciousness to mind.
- Figuratively, its called knower, Sakshi.

Original Consciousness



Ultimate knower

Drg Drishya Viveka :

रूपं दृश्यं लोचनं दृक् तद्दृश्यं दृकु मानसम् ।
दृश्या धीवृत्तयस्साक्षी दृगेव न तु दृश्यते ॥१ ॥

*rūpam dr̥syam locanam dṛk taddr̥syam dṛktu mānasam,
dr̥syā dhivṛttayas-sākṣī dr̥geva na tu dr̥syate. (1)*

The eye is the seer, and form (and colour) the seen. That (eye) is the seen and the mind is (its) seer. The witness alone is the Seer of thoughts in the mind and never the seen. [Verse 1]

- **Original Consciousness = Knower – w.r.t. mind – known – even though they can't be separated.**
- Through a thought in the mind alongwith Chidabhasa.. Ghata Vritti, Pata Vritti...

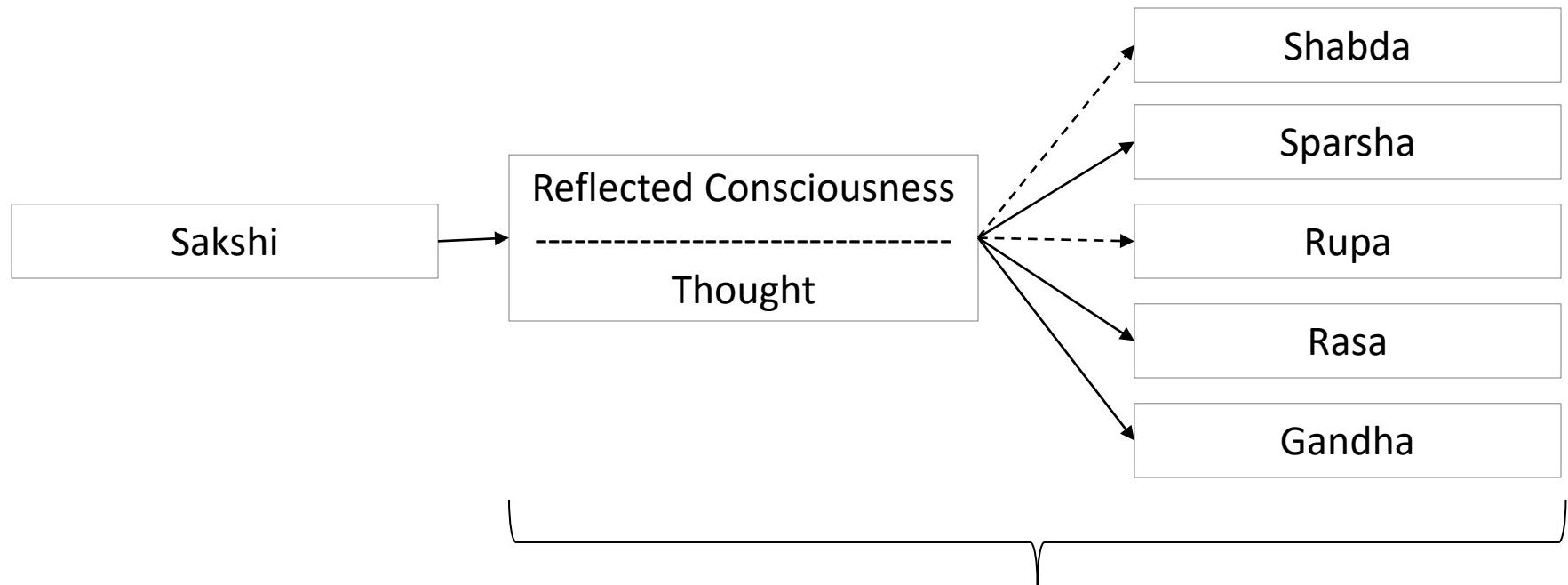
Thought + Chidabhasa



- Can objectify external world
- It can't objectify, illumine Sakshi

- Drik Eva Natu Drishyate.

Objects



- Interaction called experience
- Reflected Consciousness + Thought, can illumine, objectify 5 objects.
- They can't objectify Sakshi.

Keno Upanishad :

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [I – 5]

- These are commentaries of Keno Upanishad.

Vichara Sagara – Dhyana Slokam :

सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः।
 अधिष्ठानं बुद्ध्यवोद्यं बुद्धेव्यत्तु निर्मलम्॥ १॥
 अपारं सर्ववेदान्तवेद्यं प्रत्यक् परं महः।
 तदेवाहं न मत्तोन्यदिति मे निश्चिता मतिः॥ २॥

Sukham nityam svaprakasham vyapakam namarupayoh I
 Adhishtanam bud'dhyavodhyam bud'dhedyattu nirmalam II 1 II
 Aparam sarvavedantavedhyam pratyak param mahah I
 Tadevaham na mattonyaditi me niscitam matih II 2 II

Sakshi	Mind
<ul style="list-style-type: none"> - Can't be objectified - Lends Chidabhasa 	<ul style="list-style-type: none"> - Can be objectified

- Sakshi lending of Chidabhasa is considered objectification of the mind.

Epistemology :

घटादिवाह्यपदार्थज्ञानोत्पत्तिक्रमस्त्वेवम् — इन्द्रियाणां घटादिविषयैः सह संयोगदशायामिन्द्रियद्वारा बहिर्निर्गतान्तःकरणं घटादिविषयसमानाकारतां प्राप्नोति । यथायसा मृदा वा निर्मितमूषायां निषिक्तद्वृत्ततामादिर्मूषासमानाकारतां भजते; एवमन्तःकरणवृत्तिरपि घटादिसमानाकारतां भजते । इयच्चवृत्तिश्चैतन्याभाससहितैव जायते, नाभासं विनोदेति । वृत्तिरन्तःकरणस्य परिणामः । अन्तःकरणपरिणामस्य वृत्तिः इति सञ्ज्ञा । अन्तःकरणं हि सत्त्वगुणकार्यत्वात् स्वच्छम् । अतस्तत्र चैतन्याभासो जायते । तथैव वृत्तेरपि स्वच्छान्तःकरणकार्यत्वात् तत्रापि चैतन्याभासो जायते । उत्पद्यमाना सा वृत्तिः साभासान्तःकरणादेवोत्पद्यते । अतोऽपि कारणात् वृत्तिराभासविशिष्टैवोदेति ।

- How knowledge takes place?
- Mechanism.

Worldly knowledge requires

Vritti Vyapti

Phala Vyapti

- How worldly knowledge takes place.
- **Because of knower, knowing process is taking place.**

Knower – 3 components

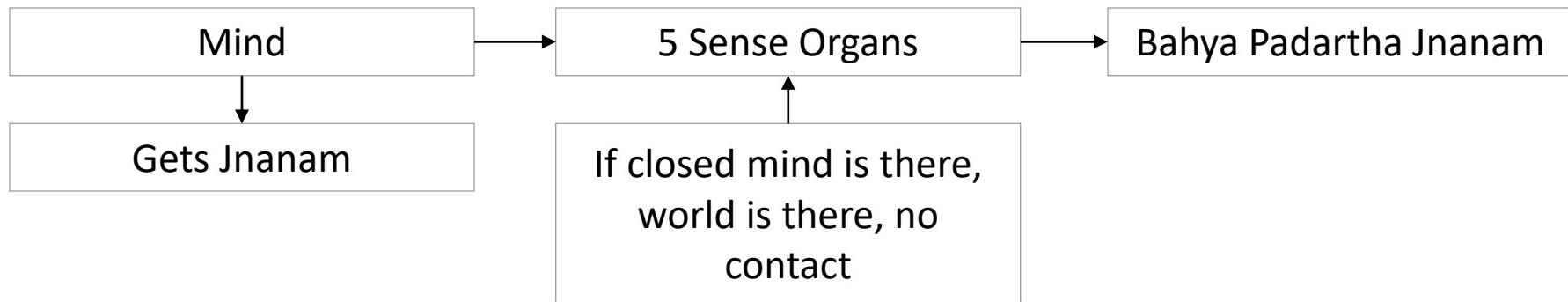
Original Consciousness

Reflected Consciousness

Reflected Medium

- In this, knowledge takes place.
- What is the procedure?
- What happens in Aham Brahma Asmi and Vishaya Jnanam.
- Rise of knowledge in mind of external objects.

Kramaha – Process :



- Through counter of sense organs – mind contacts external objects.
- Mind does not physically go out.
- Thought like beam, rises in mind, when it is switched on, by light of Atma.
- Beam contacts object.
- Sun's rays contacts objects.
- Mind like light.
- Thought like beam or ray.
- Thought ray from mind goes out through sense organs.

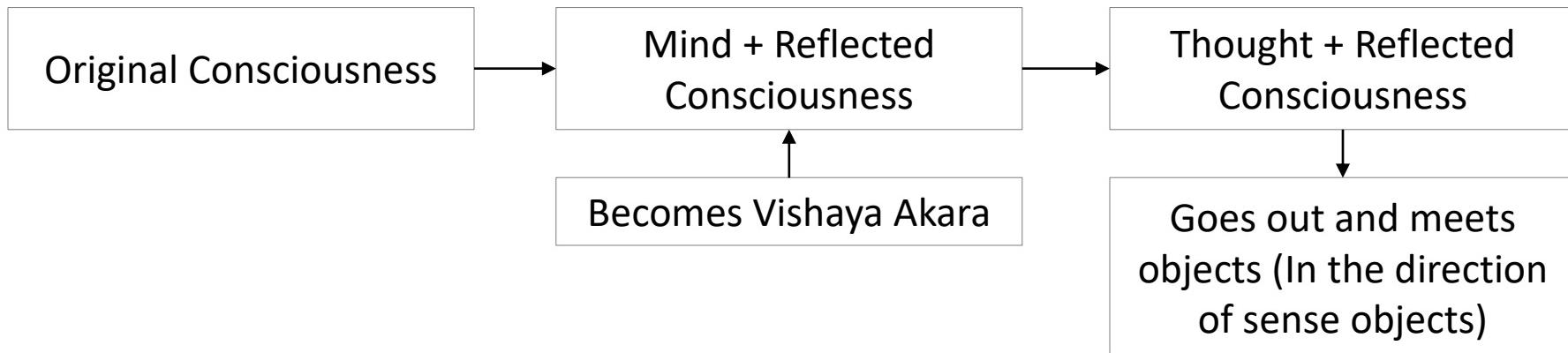
Dakshinamurthi Stotram :

नानाच्छद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu caksurādikarana dvārā bahih spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śri gurumūrtaye nama idam śri dakṣināmūrtaye || 4 || 1957

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Jnanam = Chidabhasa Sahita Buddhi.
- Mind remains in body, Vritti goes out.
- Mind associated with Reflected Consciousness, thought associated with Reflected Consciousness.



Step – I :

- Vritti contacts objects, when sense organs and sense objects get into alignment.
- Through sense organs – mind in form of thought goes out.
- Antahkarana Buddhi.

- Vritti does not have any shape of its own.
- Travels shapelessly.
- When Vritti contacts objects, Vritti envelops the objects, Vritti gets Akara – shape of object.

Example :

- When person wants to make idol, first mould made, with shape of Vigraha.
- Metal melted, mottled metal, liquid, no shape of its own, Nirakara Molten, becomes Vigraha.
- Mould = Clay, Iron
- Metal = Copper

• When thought envelops object, in the thought there is Chidabasa.

- Pair pervades object.
- Vritti + Reflected Consciousness → Object.
- Chidabasa formed as soon as thought rises, simultaneously there.
- No time when mind or Vritti alone is there without Chidabhasa.

• Always Reflected Consciousness + Mind together – why count as two?

• Consciousness not intrinsic part of mind.

- Mind Jadam, Vritti Jadam by itself.
- Chidabasa Sahita Mind.

Buddhist :

- Mind is sentient
- Concluded mind is Atma.

Dakshinamurthi Stotram :

देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः
स्त्री बालान्ध जडोपमास्त्वह मति भान्ताभूर्णं वादिनः ।
मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ५ ॥

deham prāṇamapīndriyānyapi calām buddhim ca śūnyam viduh
strī bālāndha jaḍopamāstvahamiti bhrāntābhṛśam vādinah |
māyāśakti vilāsakalpita mahāvyāmoha samhāriṇe
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 5 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

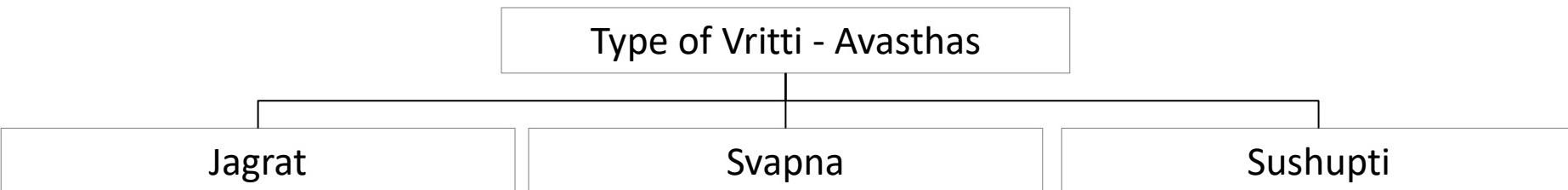
Mind
↓
Inert

Permanently associated with
borrowed consciousness

Borrowing is eternally there

Permanently borrowed
consciousness is there in Mind

- Therefore count as two.
- **Definition** = Vritti
= Antahkarana Parinamaha Vritti
= Any modification in mind is called Vritti, thought.
- State of mind = Vritti = Antahkarana Avastha

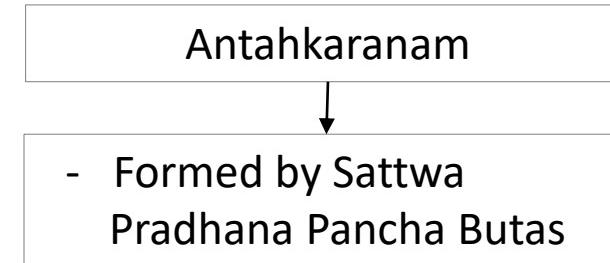


- Vritti is generic word with wide connotation.
- Antahkarana Parinama.



Antahkaranam	Wall
<ul style="list-style-type: none"> - Jadam - Chidabasha formed in mind - Bautikam 	<ul style="list-style-type: none"> - Jadam - Chidabasa not formed in wall - Why? - Bautikam

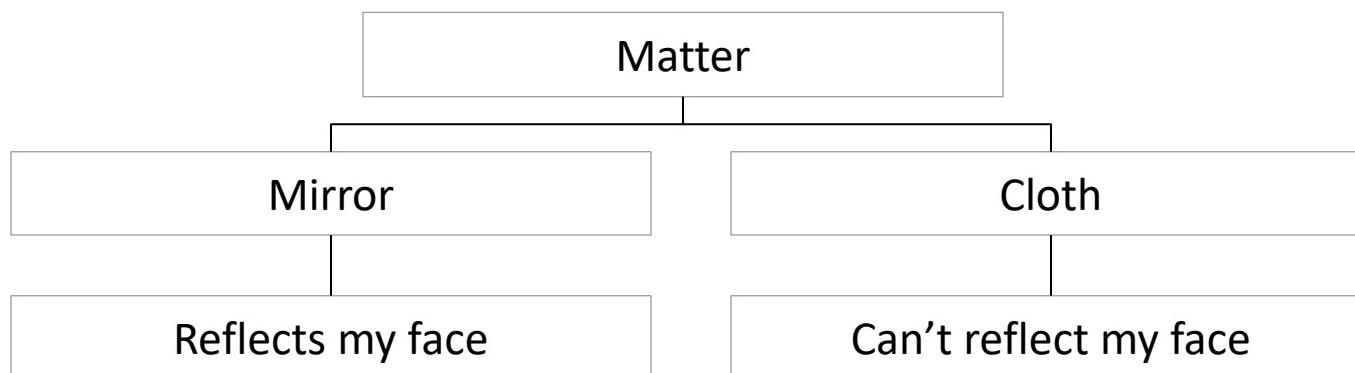
Reason :



अन्तःकरणं हि सत्त्वगुणकार्यत्वात् स्वच्छम् । अतस्तत्र चैतन्याभासो जायते । तथैव वृत्तेरपि
स्वच्छान्तःकरणकार्यत्वात् तत्रापि चैतन्याभासोजायते । उत्पद्यमाना सा वृत्तिः
साभासान्तःकरणादेवोत्पद्यते । अतोऽपि कारणात् वृत्तिराभासविशिष्टैवोदेति ।

- Sattva Guna, very fine, capable of reflecting Chaitanyam.

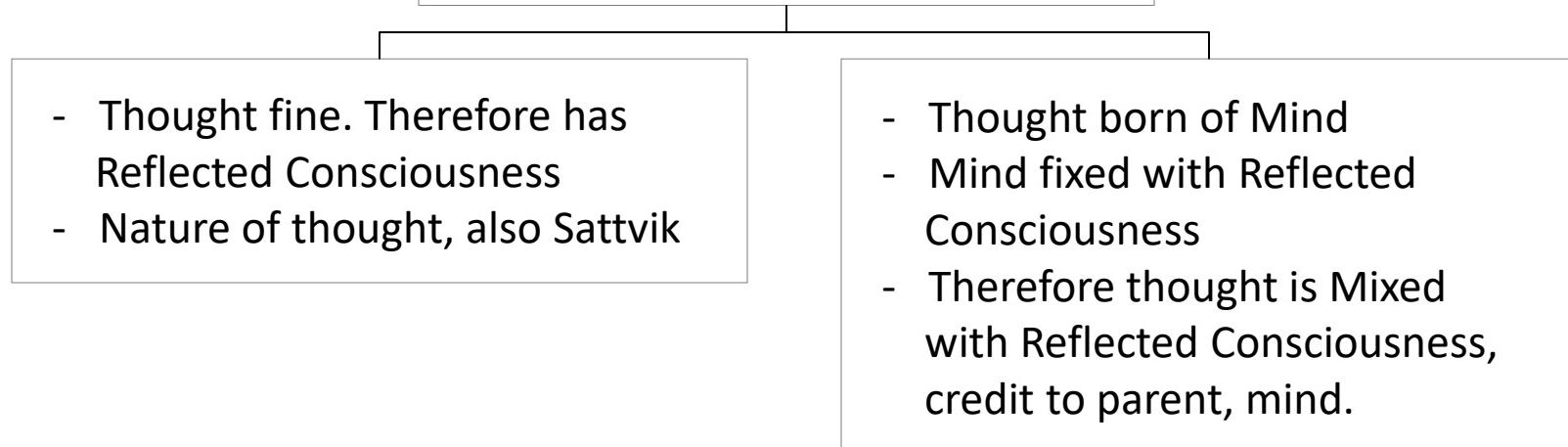
Example :



Mind – Fine	Wall
<ul style="list-style-type: none"> - Sattwa Guna Pradhanam - Reflects Chit - Vritti product of mind – Svachham only. 	<ul style="list-style-type: none"> - Tamoguna Pradhanam.

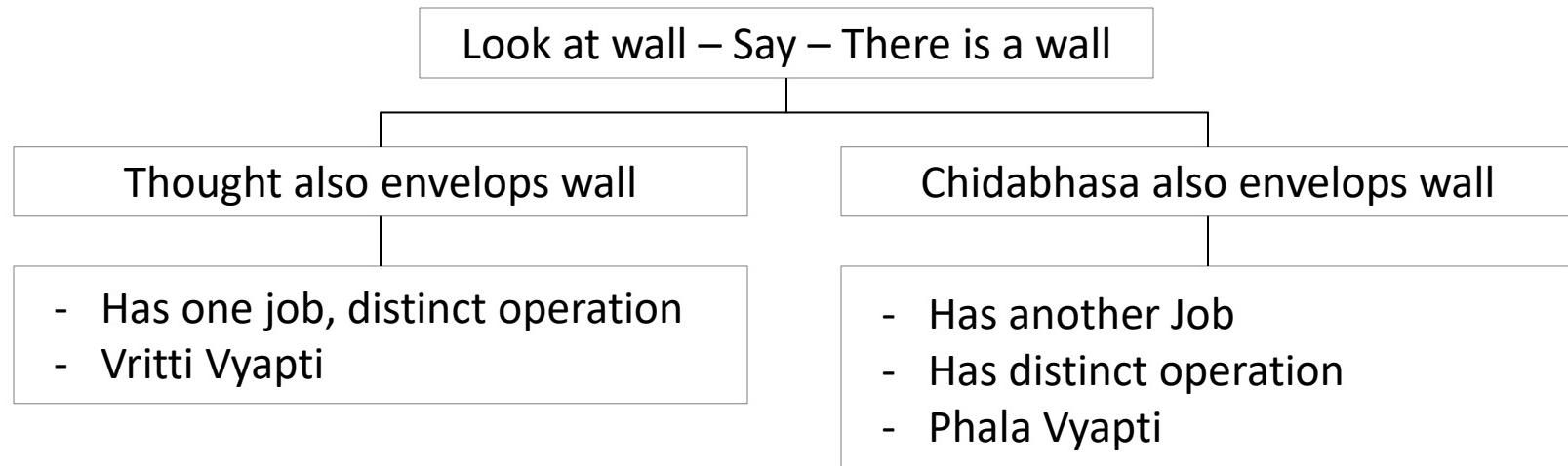
- Human beings child not monkey.
- In memory – Chidabhasa is there.
- Rises in mind with Chidabhasa.
- Therefore subtle.

Vritti has Chidabhasa thought has
Reflected Consciousness because of
2 reasons



Conclusion :

- Every thought has Chidabasa.



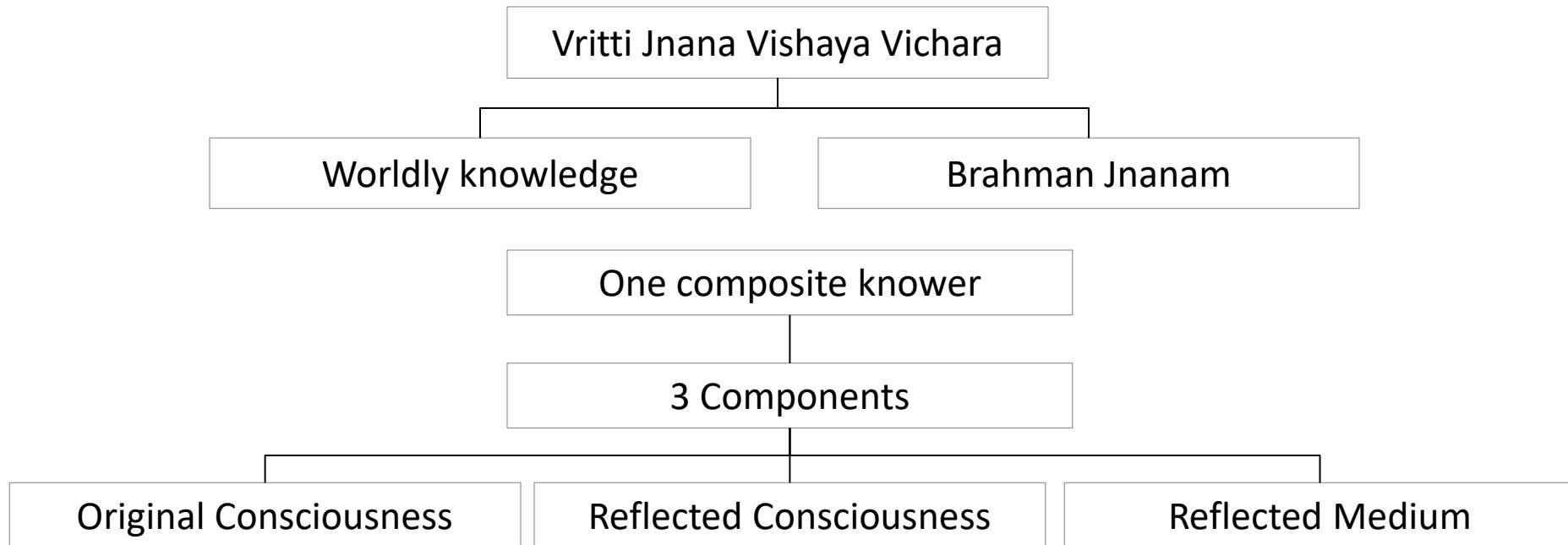
Revision (149) :

अन्तःकरणं हि सत्त्वगुणकार्यत्वात् स्वच्छम् । अतस्तत्र चैतन्याभासो जायते । तथैव वृत्तेरपि
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- Acharya Answered 2 questions from student regarding locus of Aham Brahma Asmi Vritti Jnanam and type of Samanadhi Karanyam employed in Aham Brahma Asmi Jnanam.

Extention :

- What is method of any knowledge in the Mind?



- Once you separate, Reflected Consciousness + Reflected Medium, Original consciousness + Reflected consciousness – can't be knower, pair can't be knower.
- Mixture called Knower.

Convention :

- Original Consciousness – Sakshi
- Changeless knower
- W.r.t. Mind (Known).

- **Without Mind Original Consciousness not known.**
- **Original Consciousness gets knower status.**

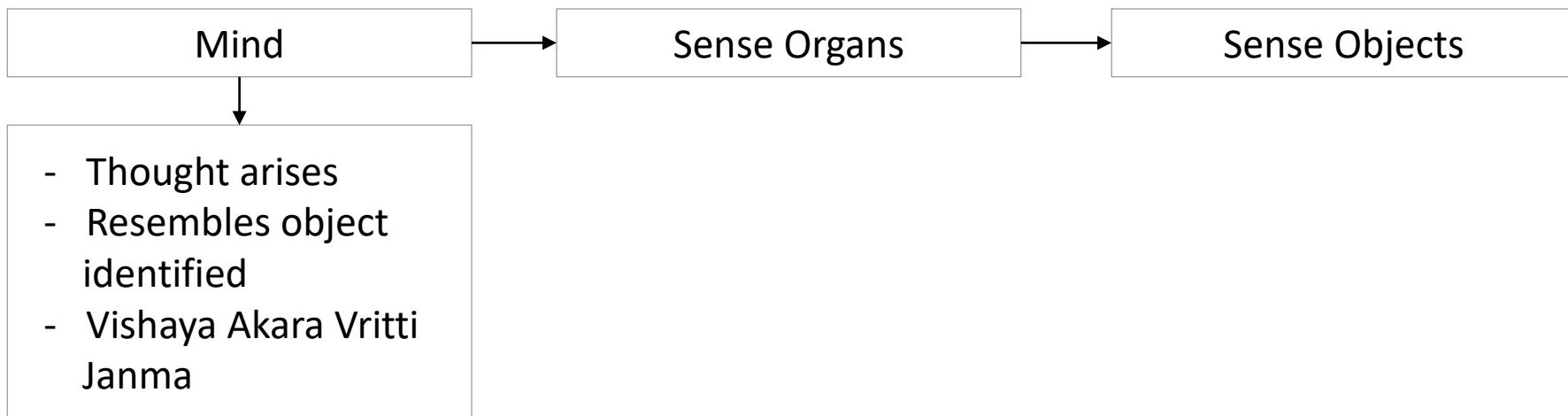
Reason :

- Mind becomes known entity because of permanent presence of Chidabhasa.
- Sakshi not known at particular time.
- Mind always known to us.
- Minds knowability because of Chidabhasa.
- Chidabasa exists because of Original Consciousness, all the time.

How knowledge take place?

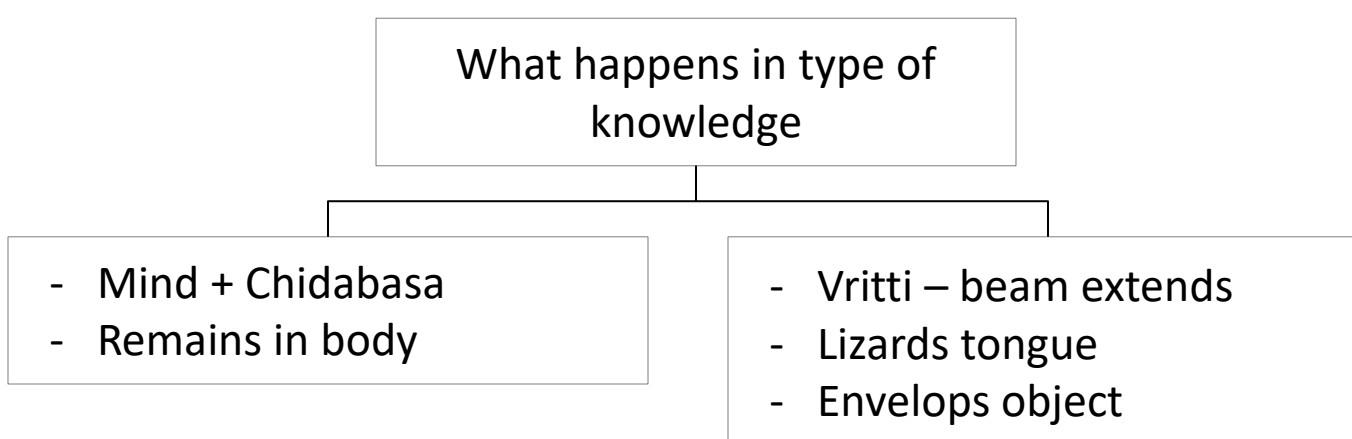
I)

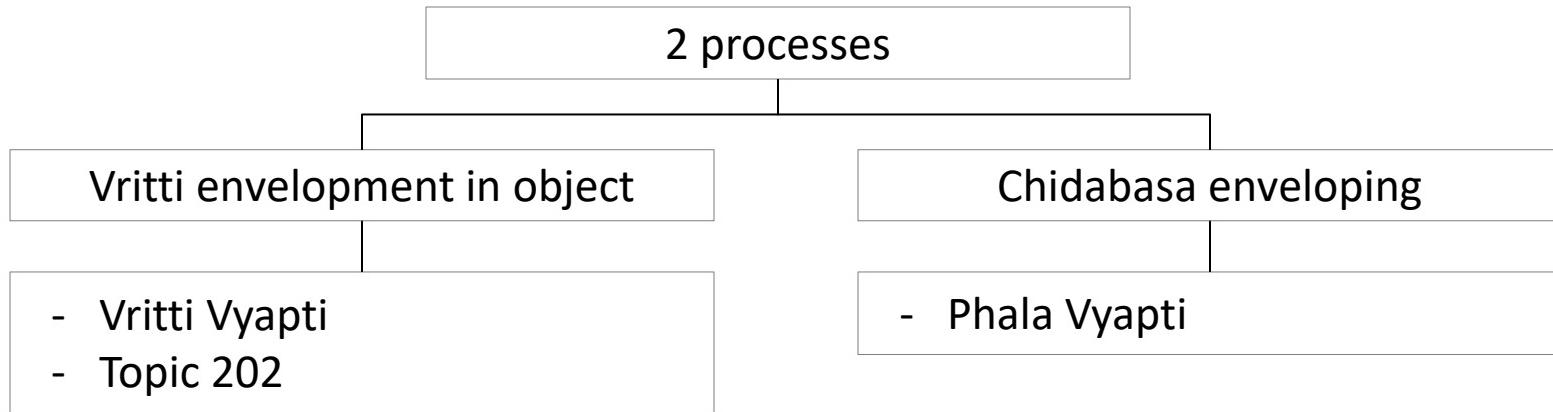
Counter / Doorway



II) Mind always has Chidabhasa

Mind	Table
<ul style="list-style-type: none"> - Fine matter - Samashti Sattwa Guna of Pancha Butas. - Becomes sentient by forming Chidabhasa Reflected Consciousness. - Mind always with Chidabhasa. - Vishaya Kara Vritti Rises + Chidabhasa - Vritti born out of Mind will be Sattvik = Fine matter - Fine matter becomes sentient because of formation of Chidabhasa 	<ul style="list-style-type: none"> - Tamo Guna Pradhana matter - Does not become sentient





- Thought always accompanied with Chidabhasa.
- Technical topic – 201 Aside topic required topic.
- Actual continuity 200 → 202

Topic 201 :

(२०१) चैतन्यमेवाज्ञानस्याश्रयो विषयश्च — घटादिर्विषयस्तमोगुणकार्यत्वात्स्वरूपतो जडः ।
तस्मादज्ञानं तत्कार्यमावरणं च जडे घटादिविषयेऽस्तीत्याहुः केचन । तदिदमापातरमणीयम् ।
विचारदृष्ट्या तु चैतन्येऽवाज्ञानतत्प्रयुक्तावरणे स्तः, न तु घटादौ विषये । अज्ञानं
चैतन्यमेवाश्रित्यतदेव विषयीकरोतीति वेदान्तसिद्धान्तः ।

Naishkarmya Siddhi – Agyanam –
Moola Avidya located

Atma

Anatma

- Summary here,

For Jnanam

Require 2 factors

Who has knowledge

Knowledge about what

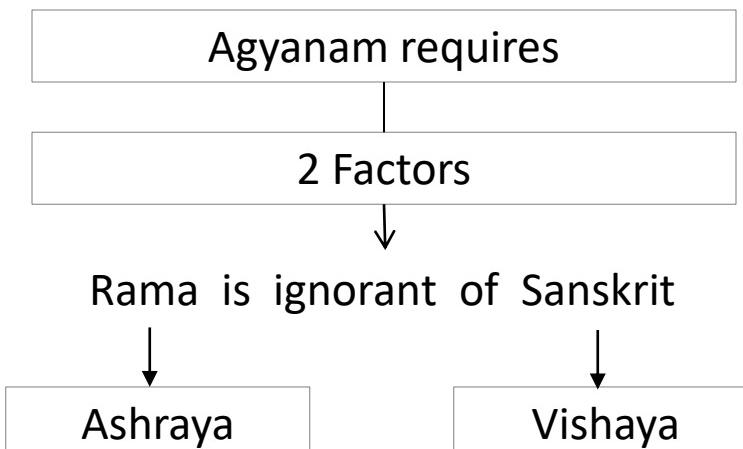
Who has knowledge	Knowledge about what
<ul style="list-style-type: none"> - Locus - Knowledge can't be independently standing like chair in the Air - Knowledge always requires knower – Pramata, Jnanata Ashraya – Locus is sentient being - Pramata = Jnanasya, Ashraya - Knower = Locus of knowledge 	<ul style="list-style-type: none"> - I know – what? - Prameyam, object of knowledge - Any Prama requires Pramata and Prameyam - Object – Vishaya - Prameya = Jnanasya Vishayaha - Known = Object of knowledge

- 2 compulsory factors required for knowledge.
- Rama has Sanskrit knowledge

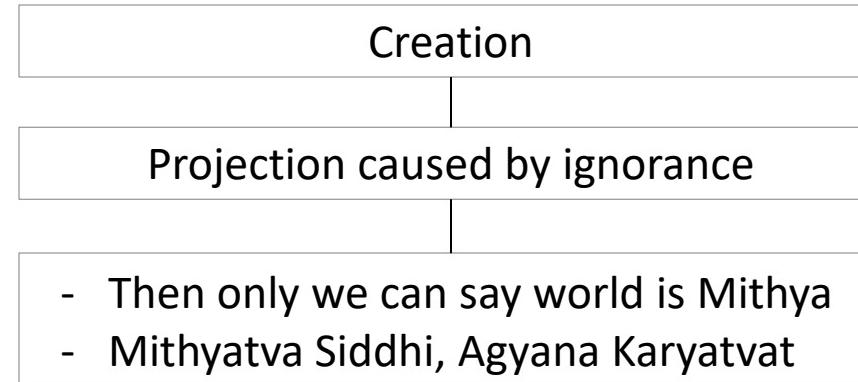
↓ ↓

Ashraya Vishaya

- Extends to Agyanam = Counter of Jnanam



III) Cardinal principle of Vedanta :



- Jagatu Mithya Ajnana Karyatvat like Rajju Sarpavatu.
- Panchabuta, Sukshma Shariram, minds are also product of fundamental ignorance, Moola Avidya, Maya, Prakrti, Avyakta Shakti, Maha Shuptihi, Avyakrutam, great sleep.

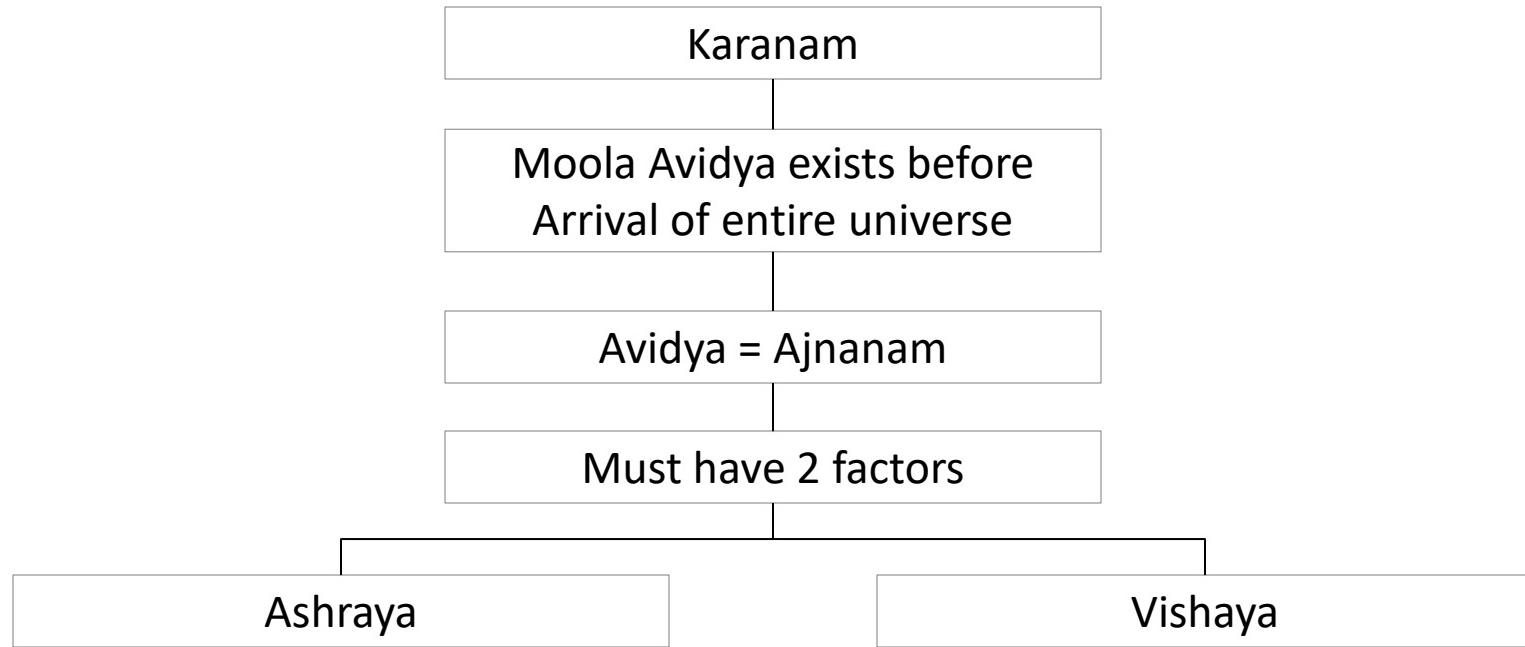
Mandukya Upanishad : Karika

अनादिमायया सुप्तो यदा जीवः प्रबुद्ध्यते ।
अजमनिद्रमस्वप्नमद्वैतं बुद्ध्यते तदा ॥ १६ ॥

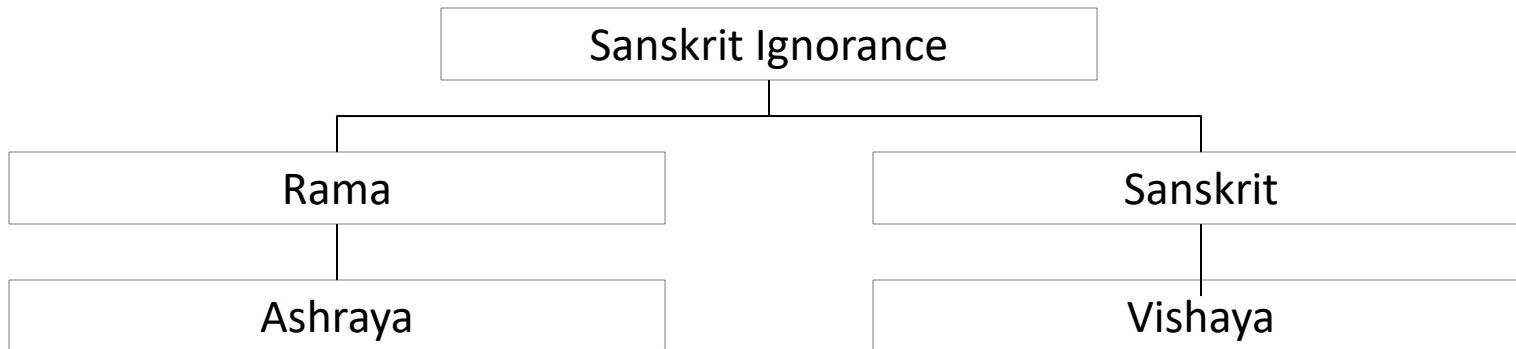
anādimāyayā supto yadā jīvah prabudhyate |
ajamanidramasvapnamadvaitam budhyate tadā || 16 ||

When the individual soul sleeping under the influence of the beginningless Maya is awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual (Turiya). [1 - K - 16]

- Moola Avidya exists before creation.
- When the individual soul sleeping under the influence of Maya is awakened then it is awakened to birthless, sleepless, dreamless and nondual Turiyam.



- What is Ashraya and Vishaya of Moola Avidya?



- Normally Ashraya and Vishaya different.
- I don't know president

↓ ↓

Ashraya Vishaya

Moola Avidya

Ashrayam

Vishayam

Chaitanyam

Chaitanyam

- Before 2nd thing came, there was Advitiya Chaitanyam alone was there.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āśidekamevādvitīyam |
taddhaika āhurasadevedamagra āśidekamevādvitīyam
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

Aitareya Upanishad :

अ अत्मा वा इदमेक एवाग्र आसीत् ।
नान्यकिंचन मिषत् ।
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

Om atma va idameka evagra asit |
nanyat kincana misat |
sa iksata lokannu srja iti || 1 ||

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... He thought I shall indeed create the worlds. [I – I – 1]

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
 तस्मात्तत्सर्वमभवत्; तथो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
 तथार्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः
 प्रतिपेदे, अहम् मनुरभवं सूर्यक्षेति । तदिदमप्येतर्हि य एवं वेद,
 अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
 तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
 अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
 न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
 पश्चात् मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
 एकस्मिन्नेव पशागादीयमानेऽप्रियम् भवति, किंतु बहुषु?
 तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āśīt, tadātmānamevāvet, aham brahmāsmīti |
 tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
 sa eva tadabhavat, tathārṣīṇām, tathā manusyāṇām; taddhaitat
 paśyan nr̄ṣirvāmadevaḥ pratipede,
 aham manurabhavaḥ sūryaśceti | tadidamapyetarhi ya evam veda,
 aham brahmāsmīti, sa idam sarvam bhavati,
 tasya ha na devāścanābhūtyā īśate, ātmā hyeṣām sa bhavati;
 atha yo'nyām devatāmupāste, anyo'sāvanyo'hamasmīti,
 na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
 paśavo manusyam bhuñjuḥ, evamekaikāḥ puruṣo devān bhunakti;
 ekasminneva paśāvādīyamāne'priyam bhavati, kiṁtu bahuṣu?
 tasmādeśām tanna priyam yadetanmanuṣyāvidyuḥ || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Before creation – only Chaitanya Atma was there.

Locus of Ajnanam

- Must be sentient being
- Because locus of knowledge = Knower, has to be sentient

Wall

Can't be knower

Can't be ignorant

Ignorant

Can become knowledgeable

- Moola – or Thoola Avidya has to be located in Chaitanyam only.

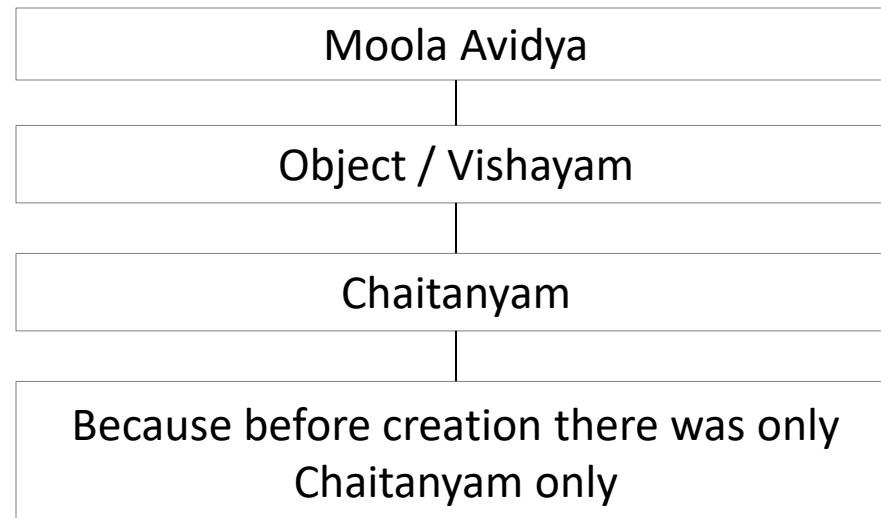
I am ignorant

Not located in body - mind

But in Chaitanyam enclosed in the body

Body / Self / Moola – Vidya / Thoola Vidya
is in consciousness enclosed in body

- Chetanam eva Ajnanasya Ashraya.
- Ajnanasya Vishayat has to be Chetanam only.



- If I am ignorant of Chair, object of ignorance = Chair.
- Vishaya = Achetanam = Superficially.

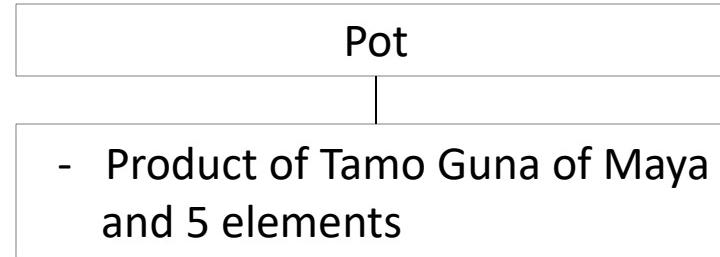
Vedanta :

- Observe deeply
- Vishaya also is not chair but is Chaitanyam enclosed in the chair.
- Sarvada Chaitanyam eva, Samanya or Visesha Avachinna Chaitanyam eva Ajnanancha Ashraya and Vishaya cha.

Logic :

Topic 201 :

- Consciousness alone is locus and object of Moola Ajnanam – Moola Avidya.



- Intrinsically inert.
- Both ignorance and concealment is because of ignorance.
- Darkness conceals object.
- Concealment is Karyam, function of ignorance.

Some say :

- Ignorance and function of concealment belongs to object.
- I am ignorant of a pot... ignorance has concealed the pot.
- Pot being Jadam, Ajnanam not located in the pot, it does not conceal the pot.
- Statement only superficially accepted.
- On deeper enquiry :**

Ignorance must be located in Chaitanyam only.

Concealment also must be of Chaitanyam only.

- Ajnanam caused concealment must be in Chaitanyam.

Right statement :

- Ajnanam covers pot enclosed consciousness.

Moola Avidya or Thoola Avidya

Conceals Chaitanyam only

- Moola Avidya remaining located in all pervading consciousness, conceals Chaitanyam.

What it conceals	Located where
<ul style="list-style-type: none"> - Called Vishaya - Prameya 	<ul style="list-style-type: none"> - Called Ashraya - Pramata

- Great Acharya has declared.
- Sankshepa Sharirakam = Concise Brahma Sutra 2000 slokas.
- 4 Chapters – like Brahma Sutra.
- Sadhana / Phala – Adhyaya.

Written by :

Sarvagjnativa Muni

Disciple of Sureshvaracharya
Great Scholar

- Refer 1st Chapter – Verse 319
- Without computer... centuries ago.
- 8th century AD or 5th Century BC.

आश्रयत्वविषयत्वभागिनी निर्विभागचितिरेव केवला । पूर्वसिद्धतमसो हि पश्चिमो नाश्रयो
भवति नापि गोचरः ॥(सं. शा. १.३१९) इति वृद्धोक्तेः ।

- Before creation there was one undivided all pervading consciousness.
- For projecting world, Chaitanyam not enough.
- In the Chaitanyam, there was Moola Avidya, Brahma Shakti, Tamaha – was also there.
- No world, Moola Avidya located in Consciousness.
- No Kala....

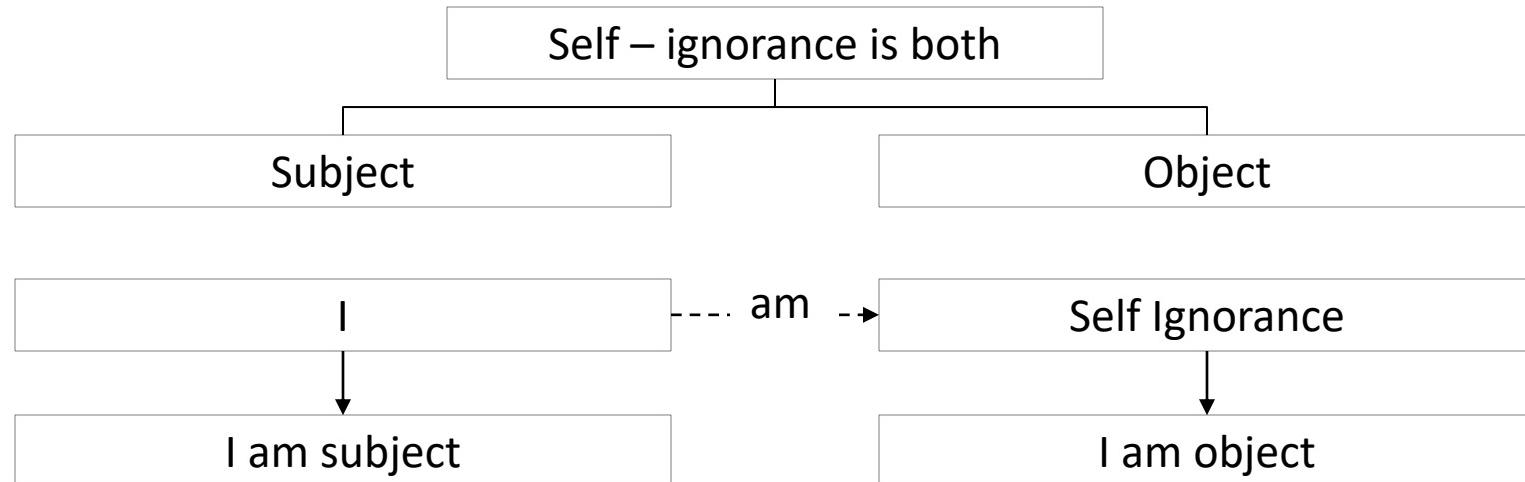
Dakshinamurthi Stotram :

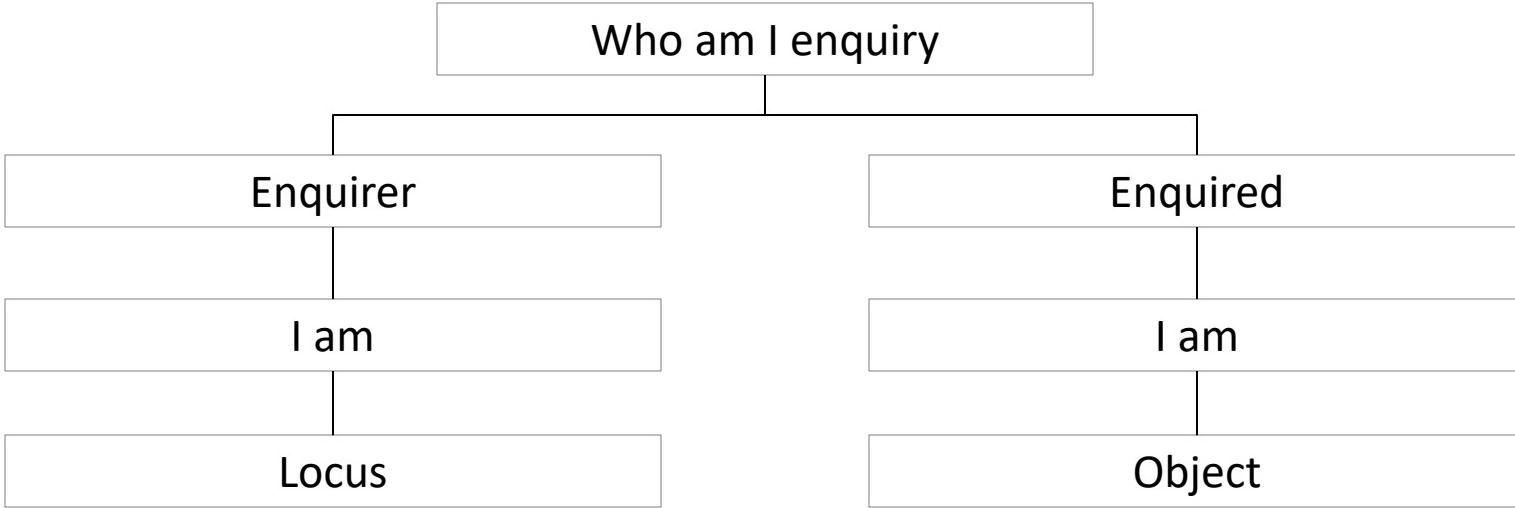
बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditam prāñnarvikalpam punah
māyākalpita deśakālakalanā vaicitryacitrikṛtam
māyāvīva vijrmbhayatyapi mahāyogīva yaḥ svecchayā¹
tasmai śrīgurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Advaita Chaitanyam has the status of Moola Avidya.
- It is also Vishaya, object of ignorance.





- Why Chaitanyam is locus, not mind of human being?
- Tamaha, Moola Avidya, was there before origination of the world.
- Later world and mind to be created, can't be the locus of earlier ignorance.

Example :

- Father can't sit on the lap of child during wedding.
- Child can't be Adharam of father.



- Child can't be locus and Vishaya of father.

Conclusion :

- Chaitanyam is locus and Ashraya of Moola Avidya.
- Nishchaladasa raises problem : Topic – 191 + 192 objection

Revision (150) :

Topic 201 :

आश्रयत्वविषयत्वभागिनी निर्विभागचितिरेव केवला ।पूर्वसिद्धतमसो हि पश्चिमो नाश्रयो
भवति नापि गोचरः ॥(सं. शा. १.३१९) इति वृद्धोक्तेः ।

- Nishchaladasa discussing profound topic of nature of self ignorance – Moolavidya (Discussed in Naishkarmya Siddhi – Chapter 3 – Introduction).
- Self ignorance = Maya



Question :

- If Aganam, Moola Avidya existed before arrival of the world, what is the locus of its existence? Place of ignorance.
- Ignorance present in someone.

Ignorance

In whom in what

- Called Ashraya
- I am Ashraya, Locus

If what?

- Called Vishaya
- Ignorant of Japanese language

- Without Ashraya and Vishaya no Agyanam possible.

Before creation Moolavidya's

Ashraya Kaha

Vishaya Kaha

Before Creation :

- 2 things existed – Chaitanyam Atma Brahman + Moola Avidya.
- Brahman alone called Atma.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्‌वितीयम् ।
तदैक आहुरसदेवेदमग्र आसीदेकमेवाद्‌वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
 तस्मात्तत्सर्वमभवत्; तथो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
 तथार्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः
 प्रतिपेदे, अहम् मनुरभवं सूर्यक्षेति । तदिदमप्येतर्हि य एवं वेद,
 अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
 तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
 अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
 न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
 पश्चात् मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
 एकस्मिन्नेव पशागादीयमानेऽप्रियम् भवति, किंतु बहुषु?
 तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āśīt, tadātmānamevāvet, aham brahmāsmīti |
 tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
 sa eva tadabhavat, tathārṣīṇām, tathā manusyāṇām; taddhaitat
 paśyan nr̄ṣirvāmadevaḥ pratipede,
 aham manurabhavaḥ sūryaśceti | tadidamapyetarhi ya evam veda,
 aham brahmāsmīti, sa idam sarvam bhavati,
 tasya ha na devāścanābhūtyā īśate, ātmā hyeṣām sa bhavati;
 atha yo'nyām devatāmupāste, anyo'sāvanyo'hamasmīti,
 na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
 paśavo manusyam bhuñjuḥ, evamekaikāḥ puruṣo devān bhunakti;
 ekasminneva paśāvādīyamāne'priyam bhavati, kiṁtu bahuṣu?
 tasmādeśām tanna priyam yadetanmanuṣyāvidyuḥ || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Aitareya Upanishad :

अ अत्मा वा इदमेक एवाग्र आसीत् ।
ज्ञान्यकिंचन मिषत् ।
स ईक्षत् लोकान्नु सृजा इति ॥ १ ॥

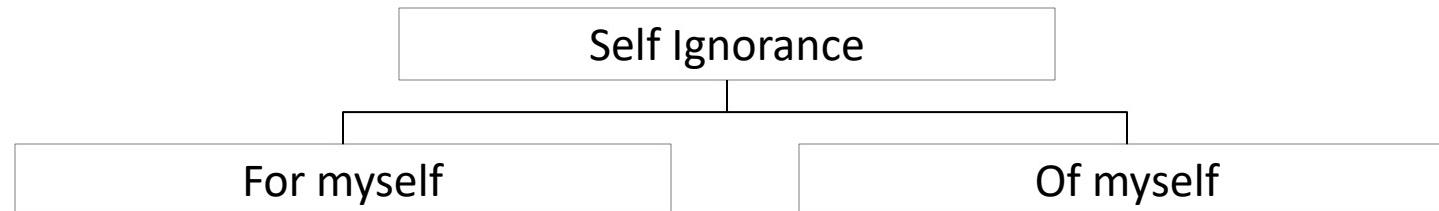
Om atma va idameka evagra asit ।
nanyat kincana misat ।
sa iksata lokannu srja iti ॥ 1 ॥

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... He thought I shall indeed create the worlds. [I – I – 1]

- Moola Avidya has one and same Vishaya and Ashraya = Chaitanyam.
- Atma / Chaitanyam

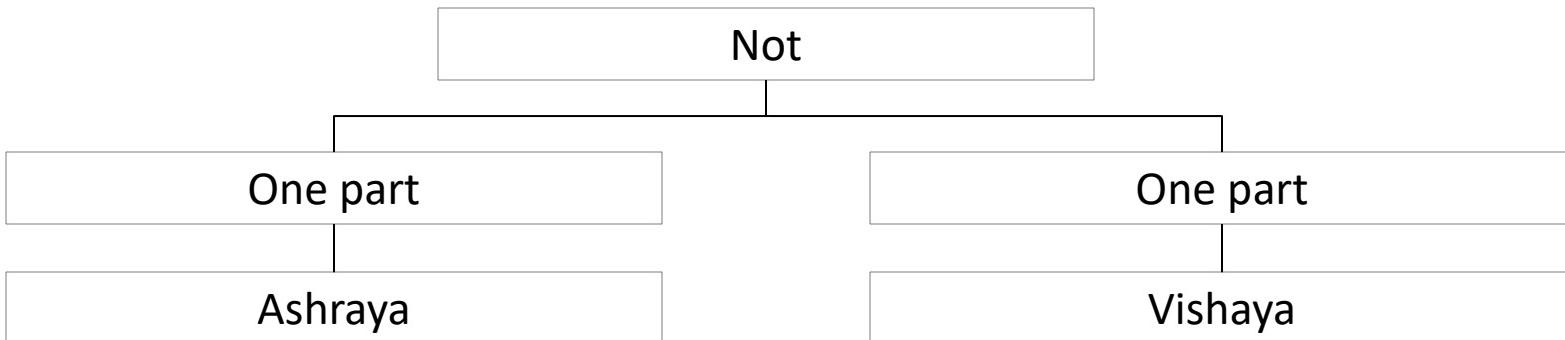


Ajnanansya Ashraya + Vishaya



- Chaitanyam Eva Ajnanansya Ashraya – (Locus) and Vishaya (Object).
- **Vedanta Siddhantas profound statement :**
Chaitanyam ignorant of Chaitanyam located in Chaitanyam
- Established by Purva Acharyas in Advanced texts.
- Sarvajnata Munis Sankshepa Sharirakam.

- One undivided consciousness alone is both object and locus of ignorance.



- Whole Chaitanyam is Ashraya and Vishaya.
- Logic :
 - Moola Avidya can't be located in the mind.
 - Why?
 - Before creation, ignorance was there, mind not there.
- Mind after creation of Panchabuta.
- Samashti Sattvik Amshat – Antahkarana produced out of Moola Avidya.
- Future mind can't be locus of present Moola Avidya obtaining before Srishti.

Corollary :

- Moola Avidya is Upadana Karanam for the entire creation.
- Entire material world = Condensed version of ignorance.

Avyakta Avidya

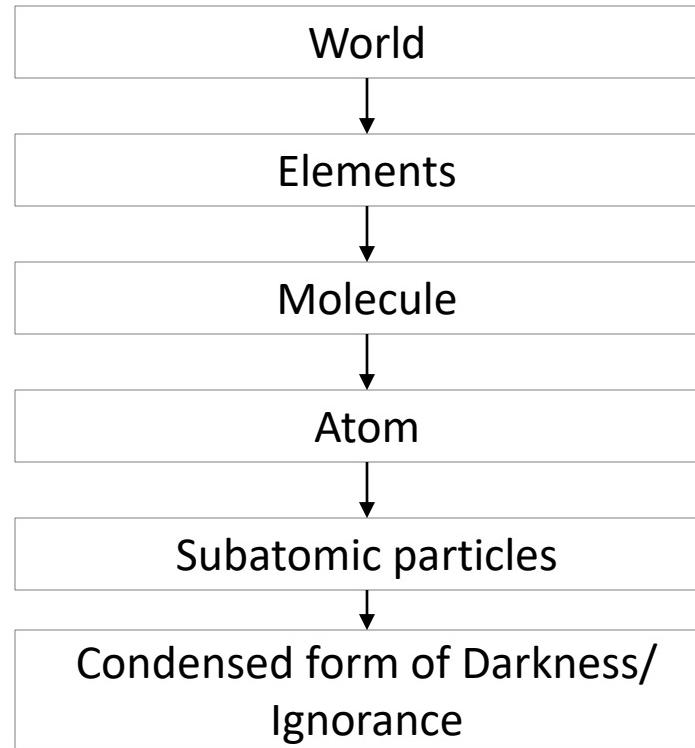
Vyakta Avidya

Karanam

Karana Prapancha

Ignorance disappears on enquiry

Worlds will also disappear more
you enquire into world



- Analyse darkness with light.
- In the absence of light, will experience darkness.
- Proof : Darkness is in dictionary.
- Darkness – Trikale api Nasti = Bada
- Ignorance = Darkness = Bada
- World – seemingly exists because we experience it.
- **More we enquire, world disappears**
- Experience scientifically.

I) Isavasya Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वं भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanye-vanupasyati,
sarva-bhutesu catmanam tato na viju-gupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

II) Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अथश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahma-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

III) Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

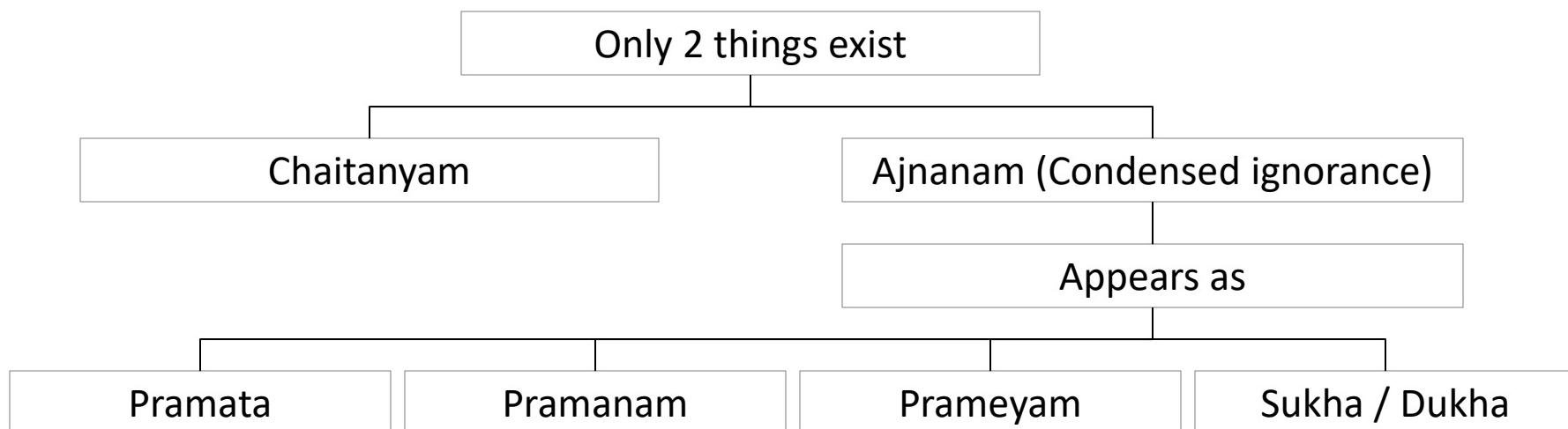
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmarūpam guhāśayam niṣkalamadvitiyam || 23 ||

samastasākṣim sadasadvihīnam prayāti Śuddham paramātmarūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman.
[Verse 23, 24]

- World disappears into nothing, condensed ignorance.

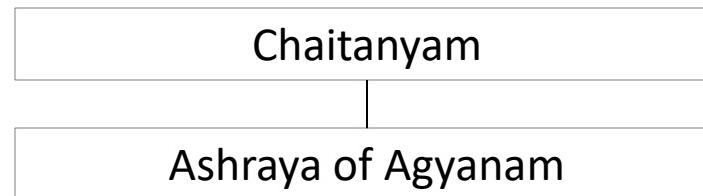


Conclusion :



- Vishaya of Ajnam – later – portion

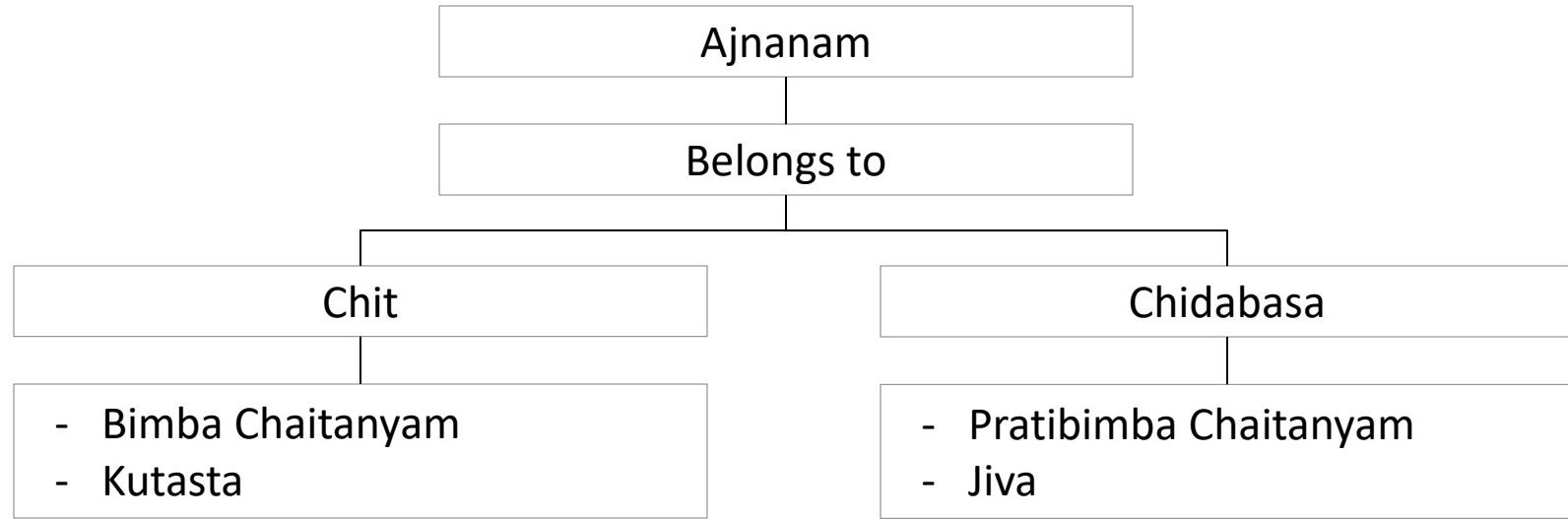
Diversion :



Contradiction :

- Every Jiva goes through Sapta Avasta – topic 191
- **Panchadasi quote :**
 - I. Agyanam
 - II. Avrutihi
 - III. Vikshepa
 - IV. Paroksha Jnanam
 - V. Aparoksha Jnanam
 - VI. Shokha Nasha
 - VII. Truptihi

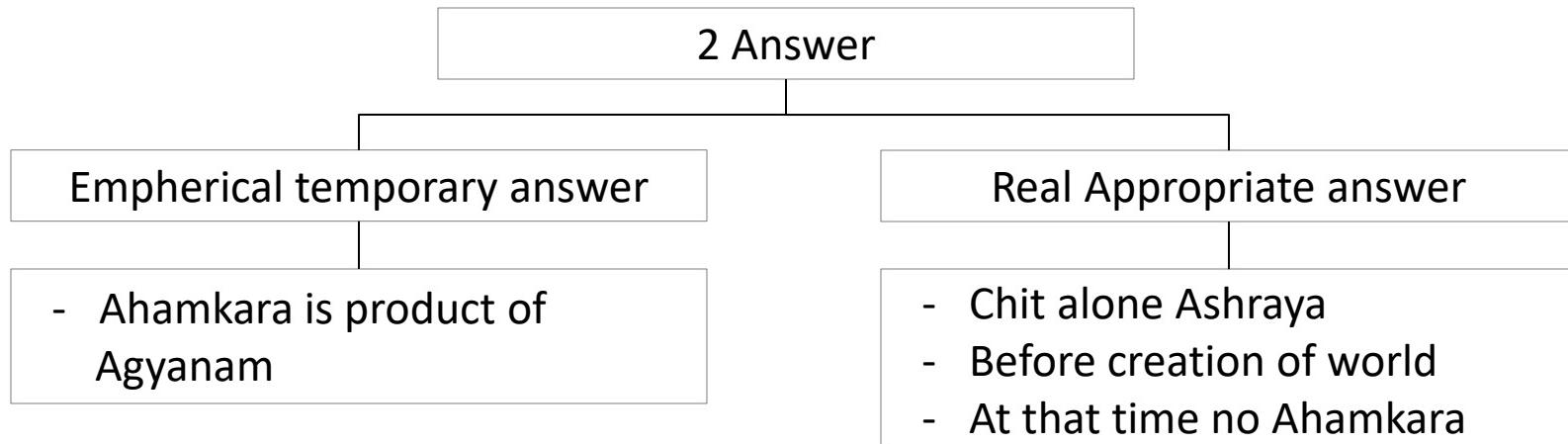
- Jiva = Mind + Chidabhasa
- 7 stages belong to Jiva.
- Original Consciousness = Kutasta Chaitanyam.
- In topic 191 – Ajnanam belongs to Mind + Chidabhasa = Ahamkara
- In Topic 200 – Ajnanam belongs to Kutastha



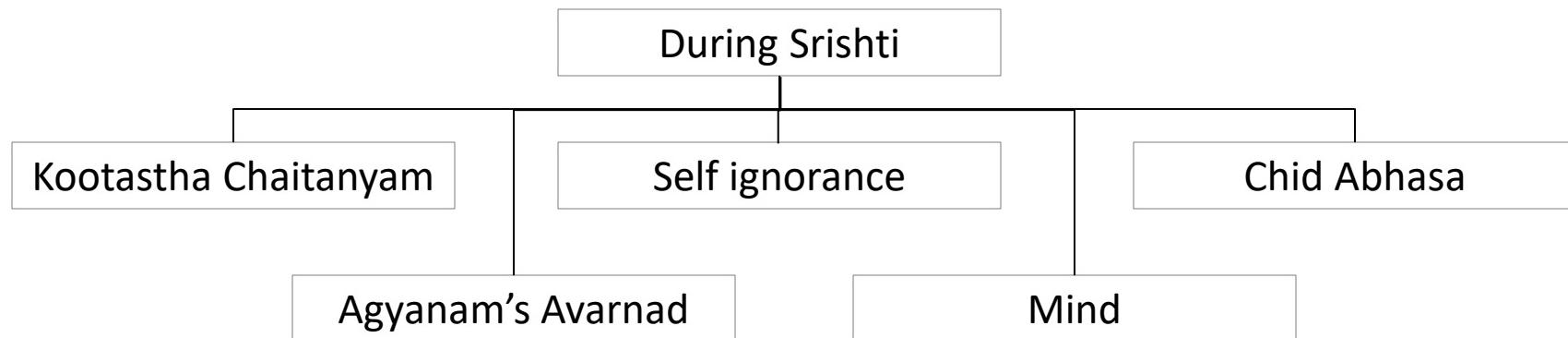
प्राक् सप्तावस्थानिरूपणप्रसङ्गे अज्ञानाश्रयोऽन्तःकरणविशिष्टचिदाभास इत्युक्तम् । स चाज्ञानस्याभिमानी आश्रयः । ‘अहमज्ञः’ इत्यभिमानोऽन्तःकरणसहिताभासस्य जायते इति यावत् । तस्मादाभासोऽज्ञानाश्रय इत्युच्यते । मुख्याश्रयस्तु चैतन्यमेव , नाभाससहितान्तःकरणम्; आभाससहितान्तःकरणस्याज्ञानकार्यत्वात् । यद्यस्य कार्यं न तत्स्याश्रयो भवेत् । तस्मादज्ञानस्य केवलचैतन्यमेवाधिष्ठानरूपाश्रयः।

- Before in 7 Avasthas – locus of ignorance is Antahkara + Chidabhasa = Ahamkar.

Contradiction resolved :

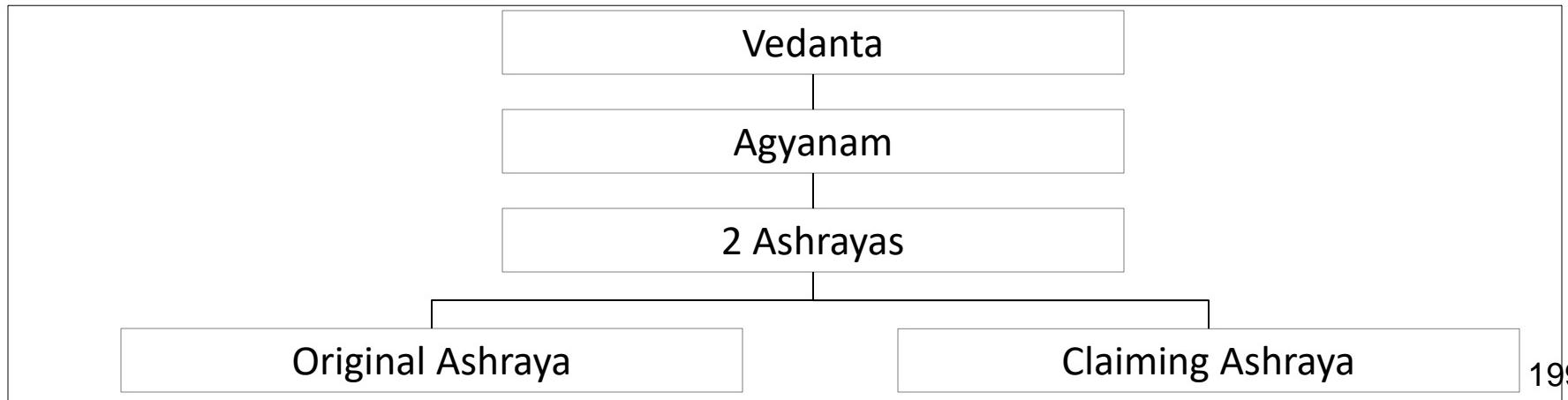


- Even before Ahamkara arose, ignorance was the cause.
- For Ahamkara to rise – Mind + Chidabasa required.
- Before arrival Moola Avidya was there, only possible answer is Kottastha Chaitanyam.
- After creation comes -

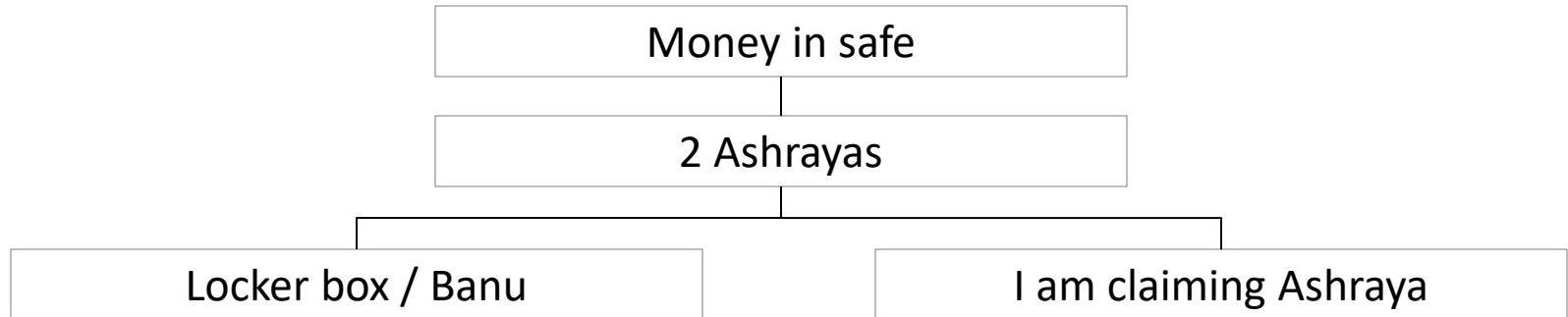


- Self ignorance claimed by Ahamkara only even though Kutastha is also there.
- Kutastha is Ashraya of Ahamkara.
- Expression “I am ignorant”, I am Samsari claimed by Ahamkara alone.
- Kutasta Chaitanyam never comes and says that, Avarnam is covering my Svarupam now.
- We have become Samsari, not said by Kutastha.
- Complaint comes from Ahamkara.
- During Sushupti (Like Pralayam)
- Ahamkara resolved, no complaint that I am ignorant or I am Samsari.
- After rise of Samsara, there is rise of Samsara – I am ignorant, Samsari.
- Sadhanas done by Ahamkara.
- **7 Stages claimed by Ahamkara, we figuratively say :**

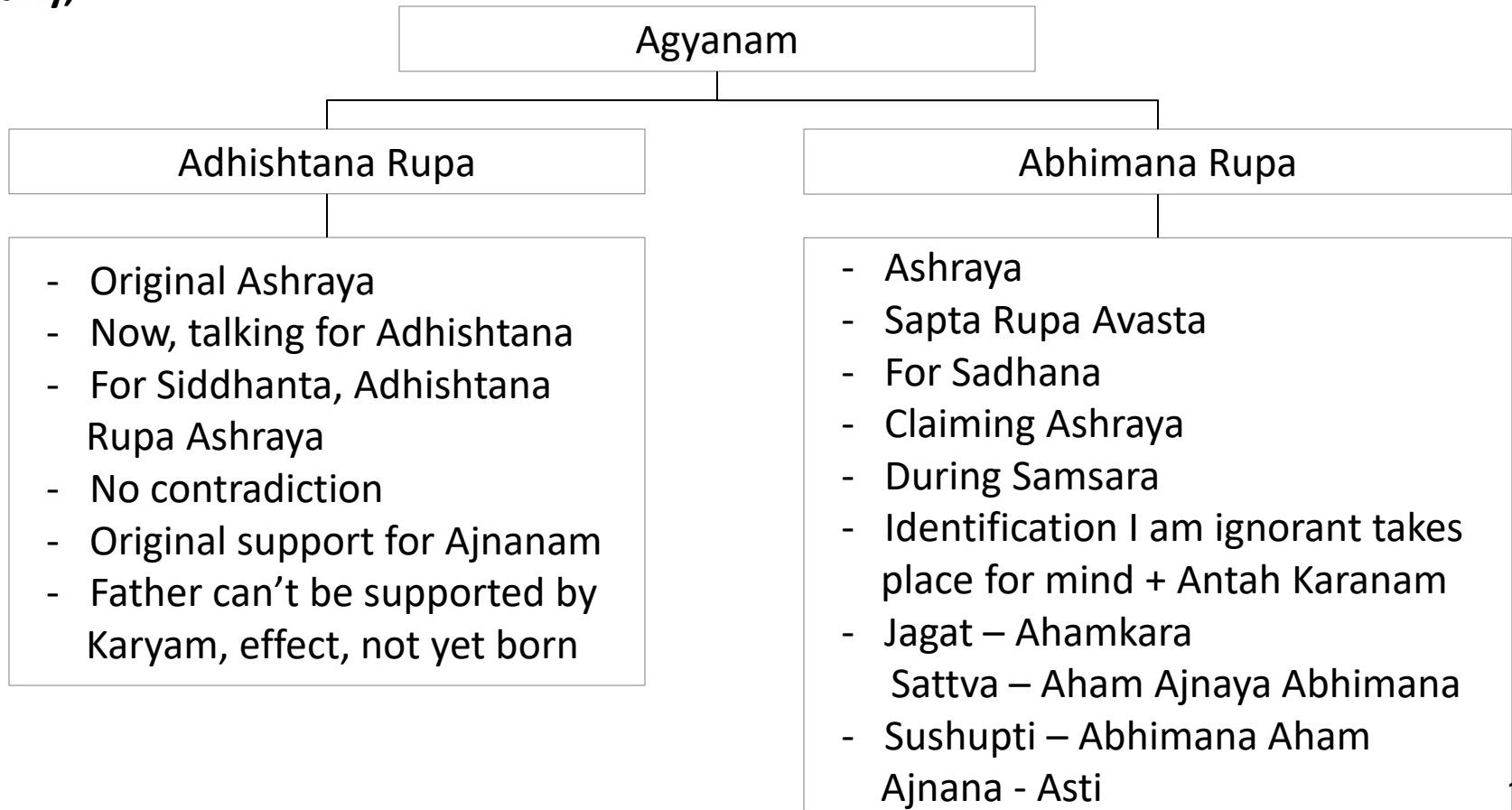
Ignorance belongs to Ahamkara because Ahamkara claims – “I am ignorant”.



Example :



Similarly,



- After waking up I say – I was ignorant
- Abhasa = Ajnana's Ashraya
- Ajnaya not in Pralayam
- Ajnanam = Adhishtanam Rupa Ashraya
- Finer topic in Vichara Sagara.

Next topic : Ajnanasya Vishaya

विषयश्च तस्य चैतन्यमेव । स्वरूपतिरस्कार एवाज्ञानविषयत्वमित्युच्यते ।
एतदज्ञानकृत्यमावरणं जडवस्तुनि न युज्यते । जडवस्तुनः
स्वरूपतएवावृतत्वात्त्राज्ञानकृत्यावरणस्य प्रयोजनाभावात् । तथाचाज्ञानं
स्वाश्रयचैतन्यमेवविषयीकरोति । यथा गृहान्तःस्थं तमः स्वाश्रयभूतं गृहमेवावृणोति तद्वत्
।तस्माद्विदादौ जडेज्ञानावरणे न सम्भवतः ।

- What is object of ignorance.
- Ajnanasya of Vishaya.
- Object of ignorance is one whose ignorance is concealed by ignorance.
- **If existence of X is covered by ignorance then Y is considered to be object of ignorance.**
- **Example : I am ignorant of something, I am not aware of its existence.**

- When I am not aware of its existence, then ignorance conceals existence of something.
- Anything whose existence is concealed by ignorance is called object of ignorance.

Svarupa Tiraskaraha :

I) Whatsoever's existence concealed by ignorance → Object of ignorance

II) Concealment of existence by ignorance happens for conscious entity.

- Conscious entity – is one which reveals its existence naturally without process.

Example :

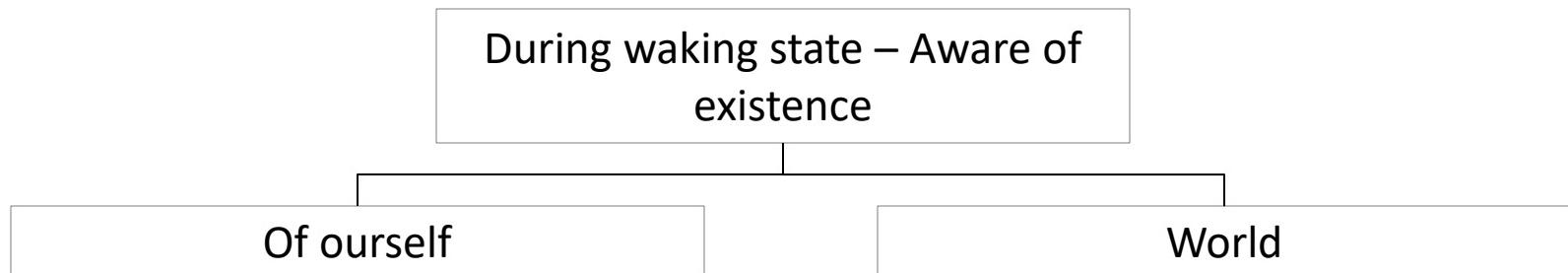
- I am conscious entity.. My existence, I need not reveal.
- Let me see or hear and tell you.
- Wife may say – you are non-existent!
- I am existent is a self revealed thing Anavruta Svarupa = My existence therefore it can be covered by ignorance.
- **During Sushupti, my existence I am not aware of.**
- **Why?**
 - **Tamo Vi butas Sukha Rupameti.**
 - **Agyanena Avrutam**
 - **Ignorance covers my existence in Sushupti.**
- Vedantic Acharyas – Analysed 1000 years also.
- Agyana Avaranam possible only in the case of conscious entities.

- Conscious entity existence is self revealed.
- **Therefore, there is a ignorance, Agyanam which covers existence of self revealing conscious entity.**

Argument of Vedanta :

- Agyanam need not cover existence of inert entity.
- Jada Vastu Svarupa Tiraskara Na Apekshitaha.
- Why?
- Inert entity never reveal their existence by themselves.
- Since they don't reveal their existence by themselves, naturally itself therefore, their existence is covered because ?????
- Covering required only while revealing.
- No revelation means no requirement of covering.

Example :



In sleep

- Self ignorance, Ajnanam covers our existence.
 - Don't require 2nd Ajnanam to cover worlds existence.
 - Why?
 - when I sleep, worlds existence is not there, I don't do anything.
- Existence of world already covered because it is Jada Padartha.

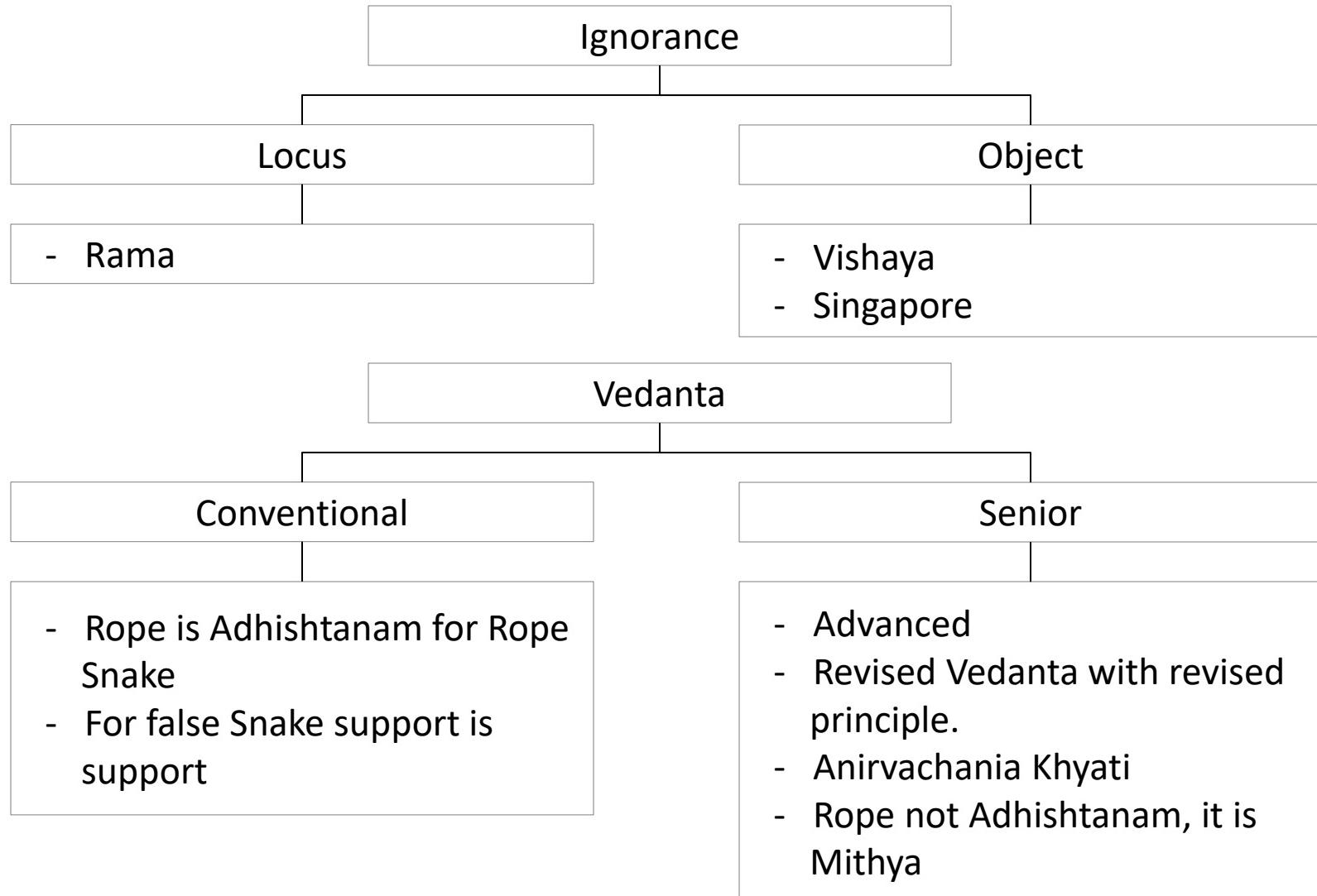
Nishchaladasa's Conclusion :

- **Jada Padartha don't require Ajnana Avarnam to conceal their existence.**
- **By nature, their existence is not revealed, because they are products of ignorance themselves, naturally covered.**
- Ajnanam does not have to separately cover the existence of the world.
- Jada Padartha not Ajnana Avrutam, therefore not Ajnana Vishaya.
- **Ajnana Vishaya – Chetana Padartha alone is Ajnanasya Vishaya.**

Revision (151) :

विषयश्च तस्य चैतन्यमेव । स्वरूपतिरस्कार एवाज्ञानविषयत्वमित्युच्यते ।
एतदज्ञानकृत्यमावरणं जडवस्तुनि न युज्यते । जडवस्तुनः
स्वरूपतएवावृतत्वात्त्राज्ञानकृत्यावरणस्य प्रयोजनाभावात् । तथाचाज्ञानं
स्वाश्रयचैतन्यमेवविषयीकरोति । यथा गृहान्तःस्थं तमः स्वाश्रयभूतं गृहमेवावृणोति तद्वत्
। तस्माद्विद्वादौ जडेऽज्ञानावरणे न सम्भवतः ।

- Rama is ignorance of Singapore.

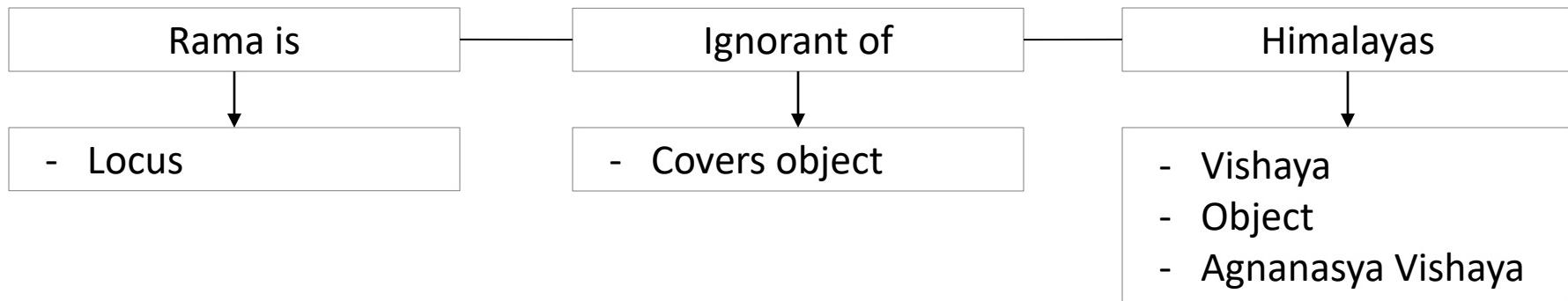


Revised Vedanta :

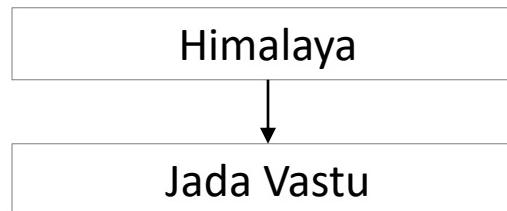
- Rope Avachinna Chaitanyam is Adhishtanam.
- Rope enclosed concioused.

- For senior student, intellectual exercise.
- Liberation possible with conventional vedanta.

Conventional Vedanta :



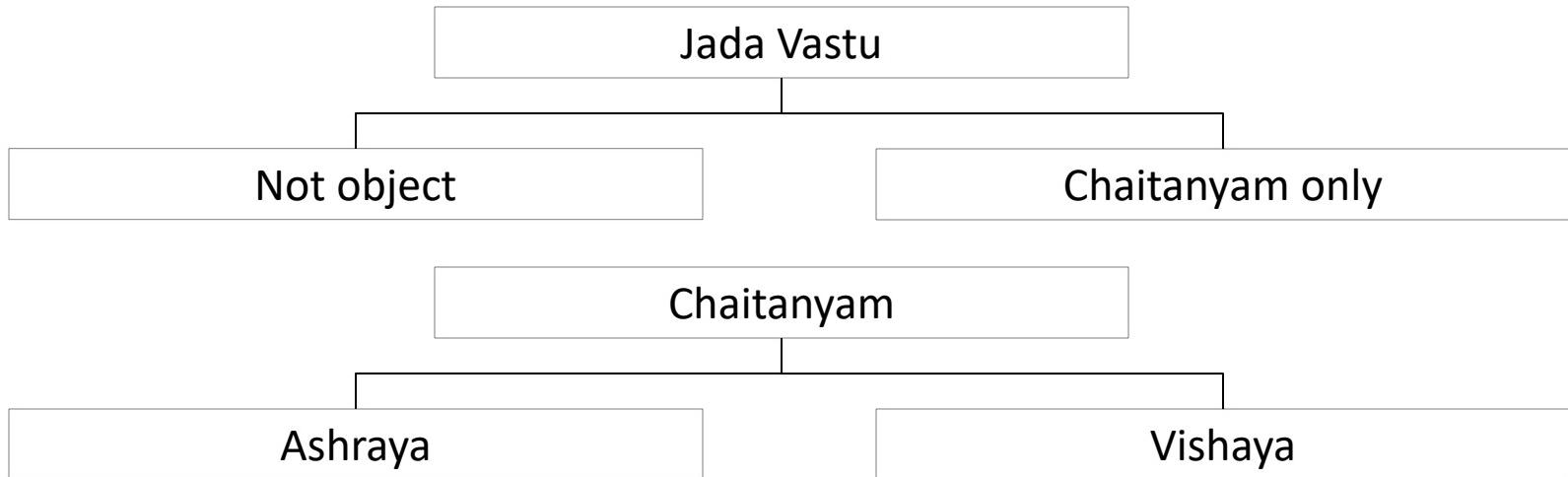
- With knowledge, covering goes, Himalayas revealed.



- Ignorance covers Jada Vastu.

Revised Vedanta :

- Ignorance cannot cover Jada Vastu.
- Ignorance covers only Chetanam.
- Ignorance covers Himalaya Avachinna Chaitanya (Agyanam Apnoti).
- Agyanam can't cover Jada Vastu.
- Jada Vastu not object of Ajnanam.

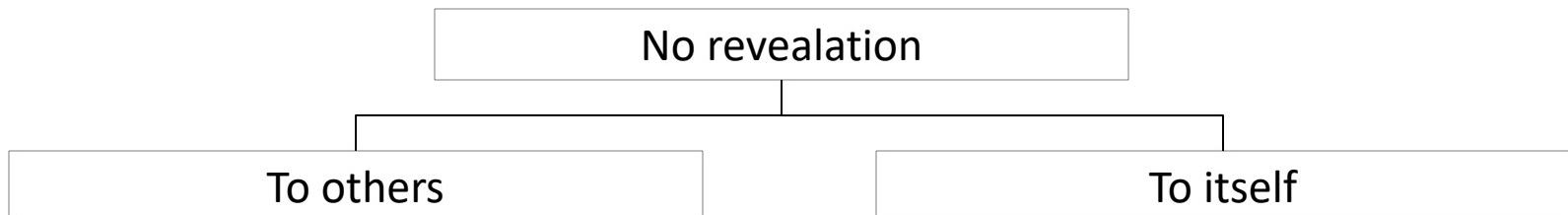


- Whether it is ordinary ignorance Thoola Avidya or Moola Avidya.
- To arrive at this conclusion he gives a logic.

Logic :

I) Inert object does not reveal its existence by itself, to itself or others.

- Empty chair – does not know I am empty.
- Its existence not known to itself, can't reveal to others.
- Empty chair does not call and asks one to sit down.



- Since insentient objects existence not self revealed, we say :

Existence is intrinsically concealed, it is not self revealed.

II) Since its existence is intrinsically concealed we don't need something else to conceal it.

- Can't say existence is concealed because of something.

Example :

- Milk – Sweet because of sugar.
- Can't say sugar sweet because of milk.
- Sugar is intrinsically sweet.
- **Jada Vastu Svabavataha Avrutam.**
- **Inert object is intrinsically concealed, its existence is not self revealing**

III) You don't require ignorance to cover Jada Vastu.

- Normally Agyanam conceals existence of a thing.
- In case of Jada Vastu, it is naturally concealed.
- Agyanam need not do the job of concealment.
- Therefore you can't say :
Jada Vastu – Agyanena Avrutam.
- Since it is not concealed by Agyanam, you can't say it is an object of Agyanam.
- Object of concealment of Agyanam is Chaitanyam.

- In the case of sentient entity, its existence is self revealed.
- Whosever existence is self evident is called sentient.
- That I am here, how do you know?
- Not my wife said!
- I am existent because my wife has married me.
- She will not marry non-existent entity, can't say I must be existent.
- Existence, not proved by any Pramanam, it is self revealed.
- Whatever is self revealed is naturally revealed.
- Self revealed entity is concealed at any time by only Agyanam, external factor.

Gita :

नादत्ते कस्यचित्पापं
 न चैव सुकृतं विभुः ।
 अज्ञानेनावृतं ज्ञानं
 तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpam
 na caiva sukrtaṁ vibhuḥ ।
 ajñānēnavṛtam jñānam
 tēna muhyanti jantavah ॥ 5-15 ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

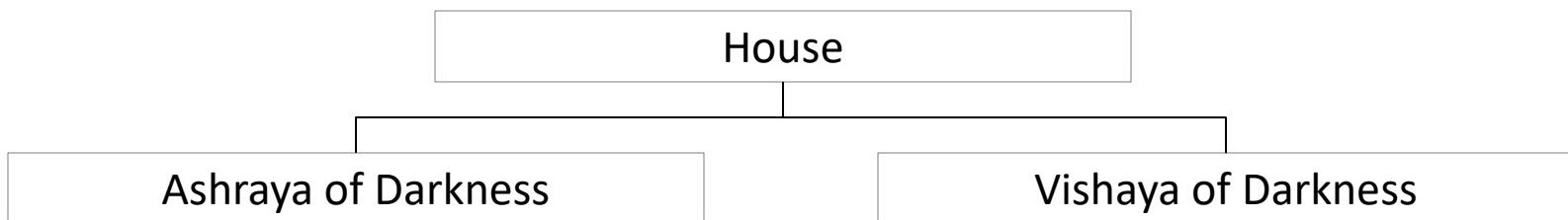
- Atma is self – revealing entity and if its Brahma Svarupam is concealed, it is because of Ajnanam.

- **Ajnana sya Vishaya Sarvada Chetana Vastu Eva Na Jada Vastu.**
- **Concealment of Existence is called Ajnana Vishayatvam, object of ignorance.**
- W.r.t. inert entity, concealment doesn't happen because of ignorance, it is intrinsically concealed, Svarupam.

Jadam	Sentient
<ul style="list-style-type: none"> - Does not say I am - Concealment not required 	<ul style="list-style-type: none"> - Says I am - Agyanam is concealing only Chaitanyam

Example :

- Darkness in the house, covers house.



Any Jada Vastu :

- Agyanam is not Ashraya or Vishaya.